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ANNUAL REPORT

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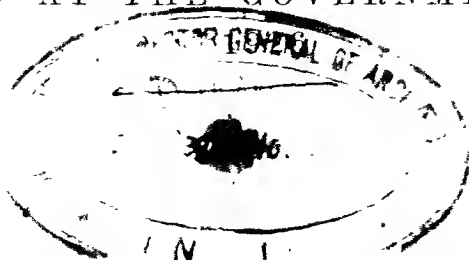
MYSORE ARCHÆOLOGICAL
DEPARTMENT

FOR THE YEAR 1925

WITH THE GOVERNMENT REVIEW THEREON



BANGALORE
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Government of his highness the Maharaja of Mysore.

GENERAL AND REVENUE DEPARTMENTS.

G. O. No. E. 2747-57—Edn. 31-25-17, dated 25th November 1925

Report on the working of the Archæological Department during the year 1924-25.

Reviews the — —.

READ—

Letter No. 5399, dated 5th October 1925, from the Registrar, Mysore University, forwarding a report on the working of the Archæological Department during the year 1924-25.

ORDER NO. E. 2747-57—EDN. 31-25-17, DATED 25TH NOVEMBER 1925.

Recorded.

2. The Director, his Assistants and the staff made tours in parts of the Mysore, Hassan, Bangalore, Kolar and Chitaldrug Districts and discovered 20 copper-plate grants, 100 stone inscriptions and 500 manuscripts. A detailed survey was made of the Harihareswara temple at Hariharpur and of the Jain Basti at Markuli in the Hassan Taluk and of the Saumyakesava temple at Nagamangala in the Mysore District.

The inspection reports of the Revenue Sub-Division Officers are stated to have been received only in respect of 11 institutions and in paragraph 41 of the report it is brought to notice that local officers are not vigilant enough to prevent damages to ancient monuments. The attention of the Deputy Commissioners of Districts is invited to Government Order No. E. 3830-9—Edn. 115-24-2, dated 8th January 1925, reviewing the last year's report of the Archæological Department and they are requested to direct the Sub-Division Officers to visit every important monument within the Sub-Division and furnish Inspection Reports to the Director of Archæological Researches and also impress upon all Revenue Officers that it is one of their important duties to see that monuments within their jurisdiction are properly looked after. Among the monuments which were ordered during the year under review to be included in the list of ancient monuments are the Savandurga Hill and the Panchalinga temple at Somanathpur. Orders were passed by Government during the year in regard to the measures to be taken for the preservation of the famous temple at Belur and the Hoysaleswara temple at Halebid. As a result of the monumental survey carried out during the previous year, an estimate amounting to Rs. 1,127 was prepared by the Public Works Department for the repair of the Veera Narayana Temple at Belvadi and the same is reported to have been countersigned and returned to the Public Works Department.

Sixty-three manuscripts relating to Saiva saints of the South who have been honoured for their meritorious religious deeds were studied during the year and it is reported that the study of these manuscripts throws a flood of light on the social, moral, religious and political views of the times and enables the reader to determine the chronology of the period in the History of Southern India.

No. E. 2747-57—EDN. 31-25-17, DATED 25TH NOVEMBER 1925.

Among the epigraphical records discovered during the year, the most important are (1) Hebbata grant of the Kadamba King Vishnuvarma and (2) the Bedirur grant of the Ganga King Bhuvikrama.

Five hundred and fifty old copper coins, 15 silver coins and 6 gold coins and a copper-plate grant of the Ganga dynasty were purchased and added to the Museum. An Archæological Map of Mysore showing places of antiquarian or historical importance is stated to be under preparation.

Government note with satisfaction that the department continued to do good work during the year.

P. G. D'SOUZA,
Chief Secretary to Government.

To—The Registrar, Mysore University.
The Deputy Commissioners of Districts.
The Revenue Commissioner in Mysore.
The Chief Engineer in Mysore.

PRESS TABLE.

Exd.—P. S. R. N.

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SANADURGA HILL: MAGADI TALLER.
GENERAL VIEW.

ARCHAEOLOGICAL SURVEY OF MYSORE.

Annual Report for the year ending 30th June 1925.

TOURS, EXPLORATION AND EXCAVATION.

Tours made by the Director, his Assistants and Staff in parts of the Mysore, Hassan, Bangalore, Kolar and Chitaldrug Districts resulted in the discovery of 20 copper plate grants and 100 stone inscriptions besides 500 manuscripts for examination.

2. Detailed monumental survey was made of the Hariharêśvara temple at Hariharapur and of the Jain Basti at Markuli in the taluk of Hassan, and of the Saumya-kêśava temple at Nâgamangala in the Mysore District.

3. So far back as October 1908 a few trenches were dug out in what is known as the Chandravaḷi site close to the town of Chitaldrug in Chitaldrug District and a few bricks and pots were unearthed together with a few pieces of lead coins bearing the names Chutukaḍānanda and Muḍānanda, Kings of the Andhrabhṛitya dynasty. These coins are assigned on historical grounds to the 2nd century A. D. The site measuring about 24 acres has since been acquired at a cost of Rs. 941 for excavation by the Department and it is proposed to begin the work of excavation early during the next official year, provided funds enough to carry on the work on a large scale are made available.

PART I.—ARCHÆOLOGY.

(i) MONUMENTAL SURVEY.

4. No detailed survey was ever made of the two monuments :—(I) The Jain Basti at Markuli, (II) The Hariharêśvara temple at Hariharapura. The same have been examined during the year.

5. Markuli is a small village, about 3 miles to the east of Ambuga, a Railway Station on the Mysore Arsikere line. There is a Hindu temple called Rangaswami temple and a Jain Basti in the village. The first is quite modern and is of no architectural or archæological importance. The latter is an ancient structure and has some architectural beauty. It is a small structure of early Hoysala style. A fine inscription stone standing in front of it, viz., Hassan 119, Epigraphia Carnātica, Volume V, tells us that it was constructed in Śaka 1095 i.e., 1173 A. D. by Būchimayya, minister of Ballāḷa Deva.

6. It is *trikutachala* in plan and consists of 3 *Garbhagrihas*, 3 *Sukhanasis*, a *Navaranga* and a porch. The structure faces the north and is enclosed by a high compound wall with a gateway which is reached by a flight of steps. On either side of the gateway within the enclosure, two more shrines are constructed consisting of a *Garbhagriha* and a *Navaranga*. These latter are plain and are apparently later additions.

7. Each of the three cells of the main temple measures 8' × 7' and each of the *Sukhanasis* 7½' × 7½'. The *Sukhanasi* in front of each of the east and west cells is open while that in front of the south cell is closed by two fine perforated screens. The *Navaranga* and the porch are squares measuring 17' and 6' respectively. The *Garbhagriha* and the *Navaranga* of the front shrines measure 8' × 7' and 20' × 19' respectively.

8. The central ceiling of the *Navaranga* of the main shrine is flat with 9 flowers. Others are small but deep. The ceilings of the *Garbhagrihas* and *Sukhanasis* are also flat and adorned with lotuses.

9. The chief or the south cell in the main temple contains a seated figure of Ādis'vara about 5' high, its hands being in the *Yogamudra* and placed palm over palm on the crossed legs in front of the image. Behind the image and detached from it is a *prābhavali* built against the wall. The east cell contains a standing image, about 6' high which the villagers call Bāhubali. The west cell has got a standing image about 5' high of Pārśvanātha with a serpent of five hoods. The eastern of the front shrines contains an image of Bāhubali while the western shrine contains Pārśvanātha. The Bāhubali image is flanked by two small figures one of which has got six hands and the other only two. The six-handed figure has the attributes of *Ankusa* in three hands, *Kalasa*, trident, and fruit in each of the remaining.

10. Two more figures are kept in the *Sukhanasi* of the south cell one of which is a male and the other female. The male figure is seated and holds *ankusa*, *Akshamāla* and fruit in three hands while the fourth is in the *Varada* pose. The female figure is also seated and has twelve hands. The following are the attributes held by the image.

Right hands.

Chakra in 4 hands.

Thunderbolt in one hand.

The sixth hand is in *Varada* pose.

Left hands.

Chakra in 4 hands.

Thunderbolt in one hand.

Lotus in the 6th hand.

It is hard to find out the names of these images. The Basti is said to have an endowment of 14 acres of land which is in the enjoyment of a Jaina resident of the village. At the time of inspection of the monument he was not in the village.

11. Hariharapura is a small village, situated near the border of the Channarayapatna taluk, and is about six miles to the north of Grama. **Hariharapura.** The temple in the village is a neat little structure after the model of Doddagaddavalli temple. It faces the East, is *trikutāchala* in plan and consists of three *Garbhagrihas*, one *Sukhanasi*, one *Navaranga* and a porch.

12. Each of the *Garbhagrihas* measures 8'-7" × 8"; the *Sukhanasi*, which is in front of the west cell measures 7'-8" × 7'-6". The *Navaranga* and the porch are squares measuring 18' and 11' respectively. The central platform in the *Navaranga* is 10'-6" square. There are two elegantly carved niches in the *Navaranga*, one on each side of the *Sukhanasi* doorway. Elephants are placed on either side of the flight of steps leading to the temple in front of the porch.

13. The ceilings in the temple are all ordinary, but very well carved and crisp in outline. The central one of the *Navaranga* is flat and contains *Ashtadikpālākās* with Kṛishṇa in the central panel. All the others are deep dome-like ones ornamented with lotus buds in the centre.

14. Rati and Manmatha are carved on either side of the *Sukhanasi* which has been provided with fine perforated screens.

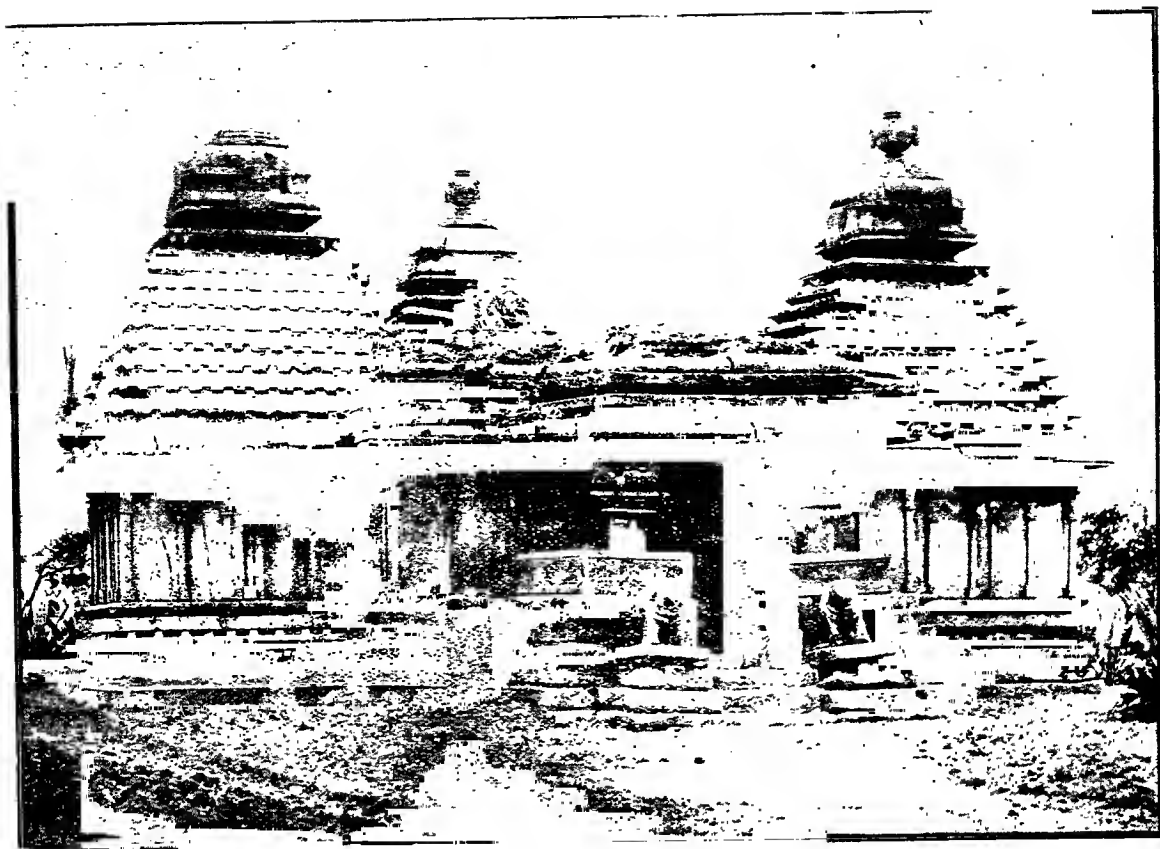
15. There are no images in the temple. The front central panel of the pedestal of the image in the west cell has got a bull and Garuḍa carved, and a crocodile and an elephant are carved on the side panels of the same. The pedestal in the south cell has a peacock and that in the north cell has Garuḍa. The lintel of the west *Garbhagriha* has Harihara flanked by Chauri-bearers; those of the north and south cells have Ranganātha and Sarasvati respectively. It may therefore be easily inferred that Harihara, Sarasvati and Ranganātha were the deities for which the temple had been dedicated, the first one being considered the chief deity and giving its name to the village.

16. The niches in the *Navaranga* also are empty. From the figure of a mouse carved on the pedestal in the south niche, it can be presumed that the image of Vighnêśvara stood there. The pedestal in the north niche is missing, but a beautiful image of Lakshmi Narasimha lies mutilated near it. This might have been inside the niche originally.

17. It was reported that the images of this temple were removed about 20 years ago by Mr. D. Devaraj Urs, the then Deputy Commissioner of Hassan, for being shipped to Denmark in connection with an Exhibition there.

18. Gajalakshmi and Vêṇugôpāla are carved on the lintels of *Sukhanasi* and *Navaranga* respectively.

HARIHARISVARA TEMPLE, HARIHARAPURA.



FRONT VIEW.



SIDE VIEW.

19. The *Gopuras* are built of thin horizontal courses of plain stones as in the case of the temple at Doddagaddavalli. Only the western *Gopura* has got a projection in front which has Tāṇḍavêśvara carved on it.

20. There is an inscription stone in front of the temple which has been noticed in Hassan 62, Epigraphia Carnatica, Volume V. The inscription is completely effaced. It is dated Saka 1255. It is difficult to decide whether this is the date of the construction of the temple or not.

21. On the whole, the temple, though small, is beautiful in appearance and the carvings inside show fine artistic taste of the sculptors employed.

22. The temples of Saunyakêśava and of Bhuvanêśvari at Nagamangala have been described in para 32 of the Report for the year 1915. But no plan of either temple was given there. The plan of the Saunyakêśava temple is published as Plate IV in the current year's Report. There is a lofty *mantapa* to the left of this temple which is in a good state of preservation. The place is spacious enough to serve as an Assembly Hall.

23. The Bhuvanêśvari temple, according to an inscription found there, viz., Nagamangala 3, Epigraphia Carnatica, Volume IV, was renovated in Saka year 1057 i.e., 1135 A. D. by Bammaladêvi, wife of Vishṇuvardhana. To the north of the main temple is the shrine of the goddess in which an image of Sarasvati in seated posture is set up and worshipped.

24. Nagamangala being famous for its metal work, some of the processional images that are in the temples are claimed to be of local manufacture. All these are highly artistic and are beautiful examples of figure sculpture. The art, however, has considerably deteriorated of late for various reasons, and the images said to have been cast recently are anything but elegant.

(ii)—PROTECTION OF MONUMENTS.

25. A statement showing the amounts spent for the repair and maintenance of the several monuments during the current year is given in Appendix A.

26. Inspection Reports from Revenue Sub-Division Officers were received in respect of the following institutions :—

Mr. Close's pillar at Closepet.	Narasimhasvâmi temple at Sibi.
Cenotaph at Bangalore.	Channakêśava temple at Bêlur.
Apramêyasvâmi and Kailâsêśvarasvâmi temples at Maḷûr.	Hoysalêśvara temple at Haḷêbîḍ.
Channigarâya temple at Kaidâḷa.	Hariharêśvara temple at Harihar.
Narasimhasvâmi temple at Devarâyadurga.	Jain Basti at Heggere.

27. The Government having in their Order No. E. 1807—Edn. 150-23-7, dated the 4th December 1923 called for a report on the importance of Savandurga Hill as an ancient monument, the Durg was visited in January 1925. It is situated seven miles to the east of Mâgaḍi and consists of huge boulders rising to about 4,000 feet from the sea level and about 500 feet from the ground level on the spot. It extends for about two miles, east to west and also north to south. It is enclosed by three walls, the height of which varies from 4 to 6 feet. The first wall built of bricks and mud is situated at a distance of about a furlong from the foot of the rocky hill and the second about 300 yards. The hill contains two summits of almost the same height, situated side by side, and called on account of their whitish and ashy appearance, *Bilagudda* (white hill) and *Karigudda* (black hill), separated from each other by a wide valley about a hundred feet deep from the top of the hill. On the southern side, the hill rises almost perpendicularly and is therefore impregnable. On the other sides, the hill is so steep that it is necessary to take a circuitous way to ascend the hill. At its middle, the hill is surrounded by a third wall built of stones. Portions of these walls have now fallen here and there.

28. Between the foot of the hill and the second wall and to the south of the hill lies the site of Kempe Gowda's *Nelupattana* or city on the earth's surface. The city is now in ruins and it appears that when it was flourishing in the seventeenth century, it contained Kempe Gowda's palace together with houses of his chief officers. Only the foundation of the palace is now visible. It appears that the palace had its doors opening

to the south and the north, the northern door pointing to a secret path leading to the top of the *Kariguḍḍa* just by the eastern side of the valley, between the *guḍḍas*. Just like the site of the ruined town, this path is also now entirely covered with thorny plants and bushes.

29. Outside the fort there seems to have been a flourishing city which is now reduced to three or four houses with temples of Vīrabhadra and Lakshmīnarasimha and an underground dungeon to imprison enemies. The Vīrabhadra temple is a massive building of stones with a flag-staff about 50 feet high in front. The temple has no architectural beauty of any kind. Inside the fort there is also a temple of small dimensions dedicated, it is said, to Viśvēśvara. It is now in ruins beyond repair.

30. It is probable that before Kempe Gowda made this hill his stronghold under the name of Savan Durg and fortified it by constructing three walls, it afforded shelter to earlier Pāṭyagars, who, occupying the hill, could command a wide area around it. Besides the walls enclosing the hill, there are also constructed some stone *mantapas* on the top of both the White and Black hills. The latter contains also a watch-tower of the same type that is even now pointed out as Kempe Gowda's watch-tower in Basavangudi in Bangalore. The top of the hills is wide enough to accommodate about 4,000 to 5,000 troops. There was, it is said, along the fort-wall a path leading from the *Kariguḍḍa* to the *Biliguḍḍa*. As the wall has now fallen here and there, the path is partly destroyed and partly covered with thorny plants and shrubs. About half the way from the top of the hill there is a natural cave called Kempe Gowda's *Hazāra*. This consists of an arch-like stone standing on another stone with a hole only on the south side, the other three sides being entirely closed.

31. Since Hiriya Kempe Gowda and his successors ruled over the district of Bangalore as Yelahanka Chiefs under the suzerainty of the Kings of Vijayanagar for a century, it was recommended that the ruins of Savandurg, which was their strong hold deserved to be preserved from further decay, as a memorial to their bravery and statemanship. The Government have accordingly directed, in their Order No. E. 5351-4—Edn.150-24-5, dated the 28th February 1925, that the Durg may be included in the list of Ancient Monuments as a third class monument.

32. The Pancha Linga temple at Somnathpur has also been ordered to be included as an ancient monument of the III class.

33. The Government have passed final orders on the recommendations submitted by the Special Committee with regard to the measures to be taken for the preservation of the famous temples at Bêlûr, Halebid and Somnathpur. In their Order No. 511-7—Muz. 135-23-13 dated the 13th October 1924, administrative sanction was conveyed to the following works :—

- (a) Work costing about Rs. 3,325 for the Bêlûr temple.
- (b) Purchase of tools, etc., at a cost of Rs. 550 for the Hoysalêśvara temple at Halebid.
- (c) Appointment of two watchmen on a pay of Rs. 12 per mensem.
- (d) A provision of Rs. 500 and 100 per annum respectively to the two temples for a period of three years in the first instance for annual repairs.

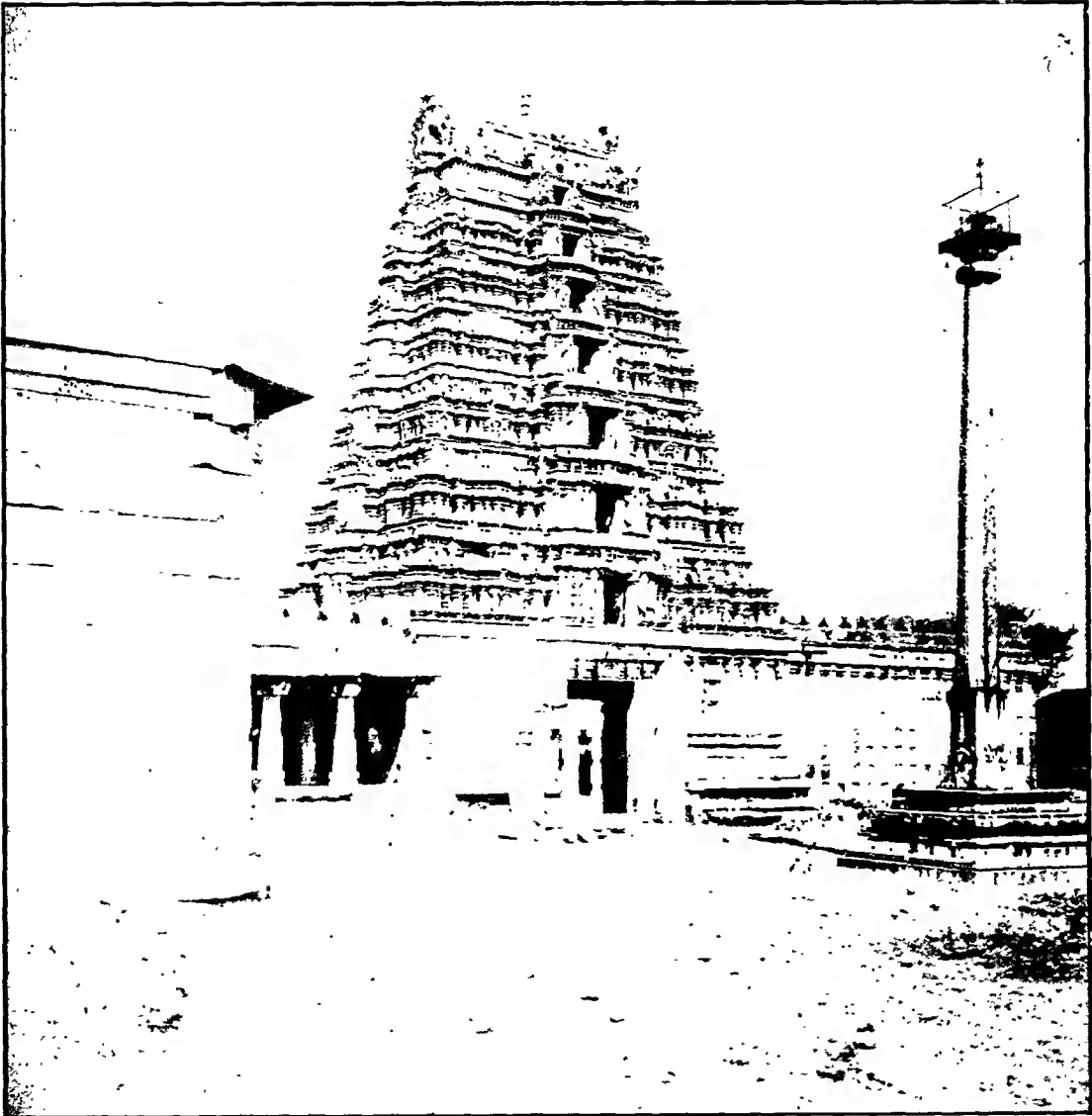
With regard to the Kêśava temple at Somnathpur and the Kedârêśvara temple at Halebid, Government have reserved orders pending the receipt of a report from the Chief Engineer as regards the funds that may be made available in the D. P. W. Budget for their repairs during the current and subsequent years.

34. The Government, in their Order No. C. 15447-50—G.M. 44-20-6, dated the 9th February 1921, approved of an estimate of Rs. 340 for repairing the Jain Basti at Heggere, Hosadurga taluk, and sanctioned a grant of Rs. 240 from State Funds, the balance of Rs. 100 being met by the contributions promised by the devotees. The work was not undertaken as the promised contribution was not collected. A revised estimate for Rs. 723 has since been received from the Deputy Commissioner, Chitaldrug District, and has been forwarded to Government for sanction, the entire cost being debited to State Funds.

35. With regard to the Palace site outside the fort walls of Nagar, which is said to be within the compound of a church, located there, it was suggested that the site may be separated from it by means of a dwarf wall and a name plate fixed in front of it.

36. An estimate for Rs. 2,110 for the renovation of the Śrī Amṛitêśvara temple at Amritapura, Tarikere taluk, was sanctioned by Government and the work was ordered to be completed before the end of the official year.

SAUMYA KESAVA TEMPLE: NAGAMANGALA.



EAST VIEW.

37. As a result of the monumental survey carried out last year, an estimate for Rs. 1,127 based on the Conservation Note furnished by this Department was prepared by the Executive Engineer, Kadur Division, for the repair of the Vîra Nârâyana temple at Belavâdi and forwarded to this office. The same was duly countersigned and returned.

38. The Inspection Reports forwarded by the Sub-Division Officers of Tumkur and Channarayana disclosed that the Channigarâya temple at Kaidala, Tumkur taluk, and the Hariharêśvara temple at Harihara were badly in need of repairs. As these institutions have ample funds at their credit, the Muzrai Commissioner's attention was invited to this fact and he was requested to take necessary steps for early repairs of these two monuments.

39. Slight repairs were carried out during the year in the case of the Ardharâ-mêśvara temple at Kelsi, Sagar taluk; the Kêśava temple at Aralaguppe, Tiptur taluk; and fort-walls at Maddagiri.

40. Annual visits were paid to the following monuments in accordance with para 5 (v) of Government Order of 14th September 1920 and their conditions noted :—

Channakêśava temple at Bêlur.
Hoysalêśvara and Kêdârêśvara temples at Halebîd.
Bûchêśvara temple at Koravangala and
Îśvara temple at Arsikere.

41. These annual visits have brought to light the fact that there is much to be desired in the way in which the ancient monuments are looked after throughout the State. The people in general are not keen to preserve them from decay nor are the local officers vigilant enough to prevent damages caused by mischievous persons. Watchmen have been employed in the case of a few important institutions, but even such a step has not tended to improve matters. For example, there is a watchman for the Îśvara temple at Arsikere, which is one of the first class monuments. In spite of it, the monument has been allowed to become an asylum for all the undesirables of the locality, who spend most of their time within the temple rendering it dirty and spoiling its beauty in various ways. The Bûchêśvara temple at Koravangala, Hassan taluk, is another instance in point. There is a compound wall built round the temple and the Patel and Archak are made responsible for its up keep. Still the villagers are found to be in the habit of committing nuisance within the compound. It is highly desirable therefore, that the local Revenue Officers do take personal interest in the preservation of the monuments within their jurisdiction as already laid down in the Government Order of the 14th September 1920 and make it a point to inspect them as often as they can during their itineration. It is also a matter of urgent necessity to bring the Ancient Monuments Preservation Act into force as early as possible and declare all the monuments as "Protected".

PART II.—MANUSCRIPTS.

42. Among the manuscripts studied during this year are those relating to the sixty-three Śaiva Saints of the 8th century.

43. There are a number of works in Sanskrit, Tamil, and Kannaḍa treating of the lives of early Śaiva Saints. The Skândapurâṇa or Skândôpapurâṇa, the Śivarahasya and the Śivabhaktamâhâtmya are the three most important Sanskrit works which narrate the stories of the Śaivite devotees in the Puranic style. In Tamil the Periyapurâṇam is said to be the most important. There are a number of works in Kannaḍa, some in prose and a few in verse, dealing with the same subject. The most important among them are the "Aravattu mûvara Purâṇa charitre" in prose, the "Trishashthipurâṇa charitre" in prose and verse by Kannaḍa Kavichakravarti, the "Aravattumûru Purâṇa Śaraṇa charitre" by Viṣṇupāksha Kavi and the "Trishashthipurâṇa vidhi". In the Kannaḍa works the devotees are all designated by their Tamil names, while in Sanskrit their names are Sanskritised in almost all cases and can only be identified with the Tamil names after considering the stories applicable to them.

44. It is not easy to ascertain the reason why the number of the ancient Śaivite saints is neither more nor less than sixty-three. In the "Bhuvana Kôśa" and "Aravattumûru Purâṇa Śaraṇa charitre" a few more Śaivite devotees are mentioned

in addition to the sixty-three. The compilers of the stories of these saints do not seem to be aware of any particular period of time to which they could assign the ancient sixty-three saints as distinguished from the later saints. Still, there seems to be some historical fact connected with the choice of the number sixty-three. For the *Hālāsya-māhātmya*, a Sanskrit work treating of the lives of the legendary Śaivite Kings of Madura, speaks of those Kings as the sixty-three *līlās* or sports of Śiva. The Jains also have their own sixty-three personages called *Trishashthi Śalāka-purushas* made up of the twenty-four *Tīrthaṅkaras*, the twelve *Chakravarti Kings*, the nine *Baladēvas*, the nine *Vāsudēvas*, and the nine *Prativāsudēvas*.

45. Before proceeding to discuss the question of the chronology of the ancient Śaiva saints, it appears to be very necessary to briefly set forth the meritorious religious deeds for which the saints have been honoured. While it throws a flood of light on the social, moral, religious and political views of the times, it will also enable us to determine the chronology of this period in the history of Southern India. In giving a brief outline of the lives of the saints, the order in which their stories are usually narrated in the *Charitres* and the *Māhātmyas* will be followed here.

46. *Sundara* or *Nambināyanār* was the son of *Jaṭēśvara* and his wife *Sujnārinī*. As a boy, he exhibited his poetical skill and sang a number of poems in Tamil in praise of Śiva. Admiring his physical beauty and mental excellence, King *Narasimhavarma* of *Nadipur* took him to his palace and brought him up as his own son. As he was a Brahman, a suitable Brahman girl was selected to be married to him. On the occasion of his marriage, an old Brahman, said to be Śiva himself, appeared before *Sundara*, the bridegroom, and claimed him as his family slave. The dispute had to be settled by the *Dharmasabha*, or Assembly of justice located in the Śiva temple of the city. The Assembly gave a verdict in favour of the Brahman. The marriage had to be given up. The Brahman claimant disappeared and it was thought that it was Śiva who claimed *Sundara* as his slave. *Sundara* became more and more devoted to Śiva and the songs he composed in praise of Śiva were admired. He married two or three prostitutes and had to put up with the jealousy one prostitute exhibited against the others. He began to think that none could rival him in devotion to Śiva. Accordingly he did not condescend to show as much respect to the Śaivites of his day as was usually expected of him. One *Meremiṇḍanāyanār*, also called *Saṅgunāyanār* and styled as *Vīramiṇḍa* in the *Skāndōpapurāṇa*, sixth in the list of the Śaivite saints, attempted to slay *Sundara* for his immoral regard to prostitutes. It is stated that Śiva himself intervened and reconciled him to *Sundara*. It is also stated that he was the contemporary of *Chêrama*, King of the *Chêras*, known also as *Mahāgôḍa*.

47. *Tirunilakanṭha*, a potter by caste, was one evening caught in a heavy rain on his way back from the temple to his house. Taking shelter from the rain he had to spend the whole night in a prostitute's house close by. Early morning when he went to his house beaming with sweet-smelling flowers and scents he received from the prostitute, he was found fault with by his faithful wife. The couple were afterwards estranged from each other, and avowed that though living together they should not touch each other. It is said that disguised as a Brahman, Śiva went to his house and kept a vessel in his custody to be taken back later on. Somehow or other, the vessel was lost. The Brahman would not agree to take a substitute. The usual Assembly of justice decreed at the request of the Brahman that the couple should take a bath in a river touching each other with a stick held in their hands and come out of the water saying that the vessel was lost. They did so and when coming out of the water, they were rejuvenated so as to enjoy their life as husband and wife.

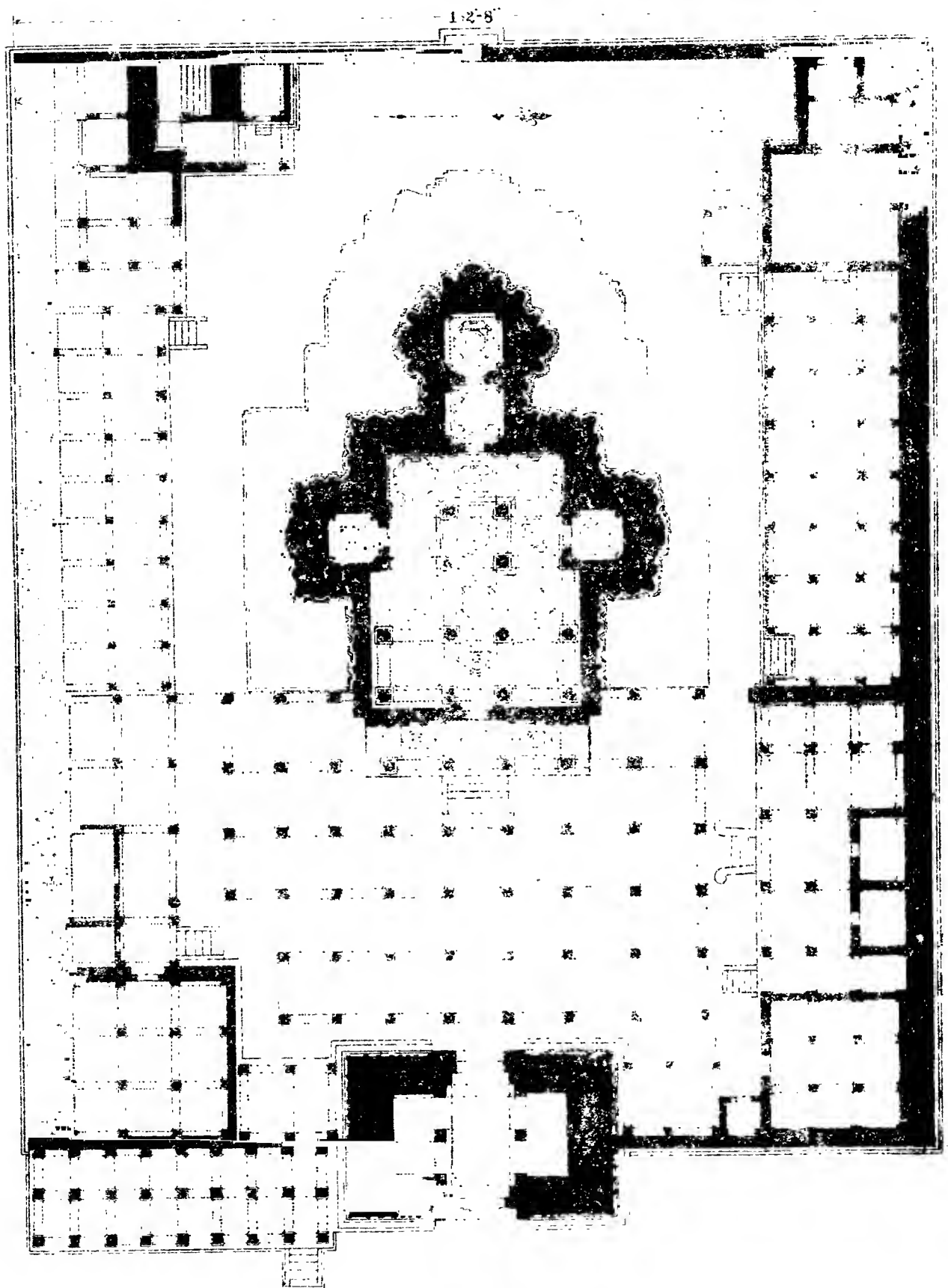
48. *Ihappageyāṇḍananāyanār*, known as *Aihikaripu* or *Svabhāvaripu* in Sanskrit, is said to have been a Dravidian King in some works and a *Vaiśya* in others. At the request of a Śaivite guest, he is said to have surrendered his wife to the guest and slain many of his relatives who attempted to prevent him from doing so.

49. *Iḷeyāṇḍakudimāranāyanār*, spelt as *Ilānanda Kuṭimāra* in Sanskrit, was a poor farmer who, to feed a starving Śaivite guest that came to his house at midnight on a rainy day, brought back the seeds of paddy sown in his field in the morning and preparing food out of the seeds gave nourishment to the guest.

50. *Śēdiraja*, spelt also as *Chēdi* and *Siddhināja*, was a King of *Chēdinādu*. Aiming at his life, one of the Buddhist feudatories disguised himself as a Śaivite and went unobstructed into his palace at night one day. Pretending to teach the principles of Śaivism, he dealt a severe blow on the head of the King kneeling at his feet. Alarmed

SAUMYA-KESAVA TEMPLE NAGAMANGALA

PLATE IV.



GROUND PLAN

at the noise of the wounded King, the palace servants ran thither and caught hold of the assailant. The dying King, however, ordered his servants not to hurt the Saivite, but to take him to his own palace and leave him there in safety. They did so and the king attained Kailâsa, the abode of Siva.

51. Sangunâyanâr called also Vîraminda and Mereminda was a Saivite saint famous for his respectful treatment of all Saivites equally and for his dislike towards Sundara for the latter's haughty indifference towards Saivites and for his love of prostitutes.

52. Amaranîti lost one of a pair of loin-cloths kept in his safe custody by an old Saivite guest. As the loin-cloth substituted by Amaranîti weighed less than the other of the pair of the cloth-pieces he and his wife had to be weighed along with the substituted cloth piece in order to make it equal in weight to the other. Thus he and his wife had offered themselves as slaves to the Saivite guest.

53. Iripattunâyanâr, called also Iribhakta and Vîrabhakta was a brave Saivite who slew an elephant of King Pogalchôla, when after snatching a flower basket from the hand of a Saivite called Sivakâma and trampling down the flowers meant for worshipping Siva, it was about to kill Sivakâma. The brave man was commended for this by the king who is variously named as Mannchôla, Anapâyanayachôla, and Pogalchôla.

54. Enâdinâtha famous for his skilful handling of weapons in war was once challenged for a duel by a warrior named Atisûra. Enâdinâtha fought with him till he recognised his rival to be a Saivite by the ashes and Rudrâksha beads the latter had worn, when he threw down his weapons saying that on no account he would kill or even hurt a Saivite.

55. Kānappanâyanâr named also as Mukkappa and Nêtrâpaka was a Saivite of the hunting tribe. He is said to have replaced the wounded eyes of an image of Siva by his own eyes. Having been pleased with his devotion, Siva is said to have given him three eyes.

56. Kankulinâyanâr or Gugguliya was a Brahman Saivite who being too poor to purchase incense to burn on the altar before Siva sold even the sacred necklace of his wife to find money for incense.

57. Mānakanjaraṇâyanâr or Mānakanjanadîśa was a Chôla King who cut off the braid of the hair of his most beautiful daughter on the occasion of her marriage to make a gift of it to a Saivite guest at his request.

58. Arivâltonḍanâyanâr or Sankulâdâya was a Sûdra Saivite who was prevented from cutting his own throat by Siva himself when the dish of food prepared for offering to Siva and carried as usual by his wife over her head once fell down on a marshy ground and was irrecoverably lost.

59. Chokkanâyanâr or Gônâtha was a cowherd who pleased Siva by playing a note on Siva's name on his flute while grazing the cows.

60. Mûrtinâyanâr or Mûrtinâtha called also Ulaghāṇḍamûrti was a Brahman Saivite who succeeded in driving out an Āndhra Buddhist usuper from Madura back to his Karmâṭa country when the latter began to molest the Saivites and especially made it impossible for Mûrtinâtha to procure sandal fagots to burn as incense on the altar before Siva.

61. Muruha-nâyanâr or Murugha was a Sûdra Saivite who pleased Siva with his offering of beautiful flower garlands day after day.

62. Rudrapasûpatinâyanâr was a Brahman Saivite who pleased Siva with his sweet chanting of the Rudra hymn.

63. Tiunâlpôpar, Tiunâlvôvar, or Svôgantri is the celebrated Nanda of Chidambaram who though a chaṇḍâla pleased Siva with his devotion.

64. Tirukurutondanâyanâr or Vichârabhakta was a Saivite of the washerman's caste who, wont to wash the soiled garments of all Saivites free, once undertook to cleanse the dirty cloth-piece of an old Saivite with a promise to return it dry to him before sunset. The day became cloudy later and the garment could not be dried. Afraid of failing to fulfil his promise he attempted to cut his own throat, but was prevented by Siva himself.

65. Chaṇḍêśanâyanâr, a Brahman Saivite, took permission to watch and graze the cows from a cow-herd who was ill-treating them. He began to milk the cows and

make ablution of Śiva with it. When at the request of the several owners of the cows his father went to chastise him, Chāṇḍeśa dealt out severe blows to his father with his cudgel, an act which is said to have pleased Śiva beyond measure.

65. Appar, Vāgīśa, or Dharmasēna, was a Brahman by birth and was a very learned man. For reasons unknown he became a Jain and was then known by the name Dharmasēna. He wrote a number of learned works on Jainism. His sister refused to remarry after her first husband died in a war soon after marriage. She was a Śaivite and was grieved to see her brother a Jain. Finding no remedy in the Jain spells and charm for his colic, Dharmasēna got rid of it through Śaivite charms and the use of ashes and was reconverted to Śaivism. Then he was called Vāgīśa or Appar in Tamil. He composed a number of songs both in Sanskrit and Tamil in praise of Śiva and accompanied Tiruṇāna-Sambandhar to Madura to reconvert King Kubjapāṇḍya to Śaivism.

67. Kulabairāyanār or Kulapaksha was a Śaivite minister of Kubjapāṇḍya of Madura and he helped Sambandhar in reconverting the King.

68. Parumalai Kurumbār-nāyanār or Mithilādviya was a Śaivite Brahman of the country called Mithilā. He was an admirer of Sundara and desirous of accompanying him to Kailāsa. He constantly worshipped Śiva. He is said to have departed to Kailāsa just a minute before Sundara did.

69. Kari Kalammeyār or Pūtavati was a woman of Vaisya caste. She obtained supernatural powers through her devotion to Śiva and once made many out of two mango-fruits which her husband gave her.

70. Appādināyanār or Tadbhakti was a Brahman Śaivite who in his admiration of Vāgīśa (para 66) called his sons, cows and even inanimate objects of his house-hold after the name of Vāgīśa.

71. Tirunīlanakkanāyanār or Nīlanagna was a Śaivite who was persuaded not to abandon his wife for what he considered her sin of removing with her tongue the fibre of a spider from a linga-image of Śiva.

72. Nēminandināyanār was a Śaivite who lighted a lamp with water for oil in response to the mocking reply "light the lamp with water before your Śiva" given by the Jains when he begged of them some oil for a light before Śiva.

73. Tiruṇāna Sambandhi-pille nāyanār was a Brahman Śaivite famous for his Tamil songs in praise of Śiva. He is considered an Avatār of Śiva. He cured Kubjapāṇḍya, King of Madura, of his fever which Jinasēna and other Jain devotees of his time could not cure with all their Jain spells and charms, and thus persuaded him to embrace Śaivism again. He paid a visit to Gajāranya and worshipped the Linga which was set up there by Raktākshachōla, son of Subhādēva, King of the Chōlas. Vāgīśa, Nīlanagna, Skandanātha, Kulapaksha, Haragatta, and others were his contemporaries. At his request, Tirumangaiyālvar, one of the celebrated Vaishṇava saints, anterior to Rāmānujāchārya paid a visit to a Vaishṇava temple in Madura. Vādībhāsimha, a celebrated Jain scholar, is said to have disputed with Sambandhar on the merits of Śaivism.

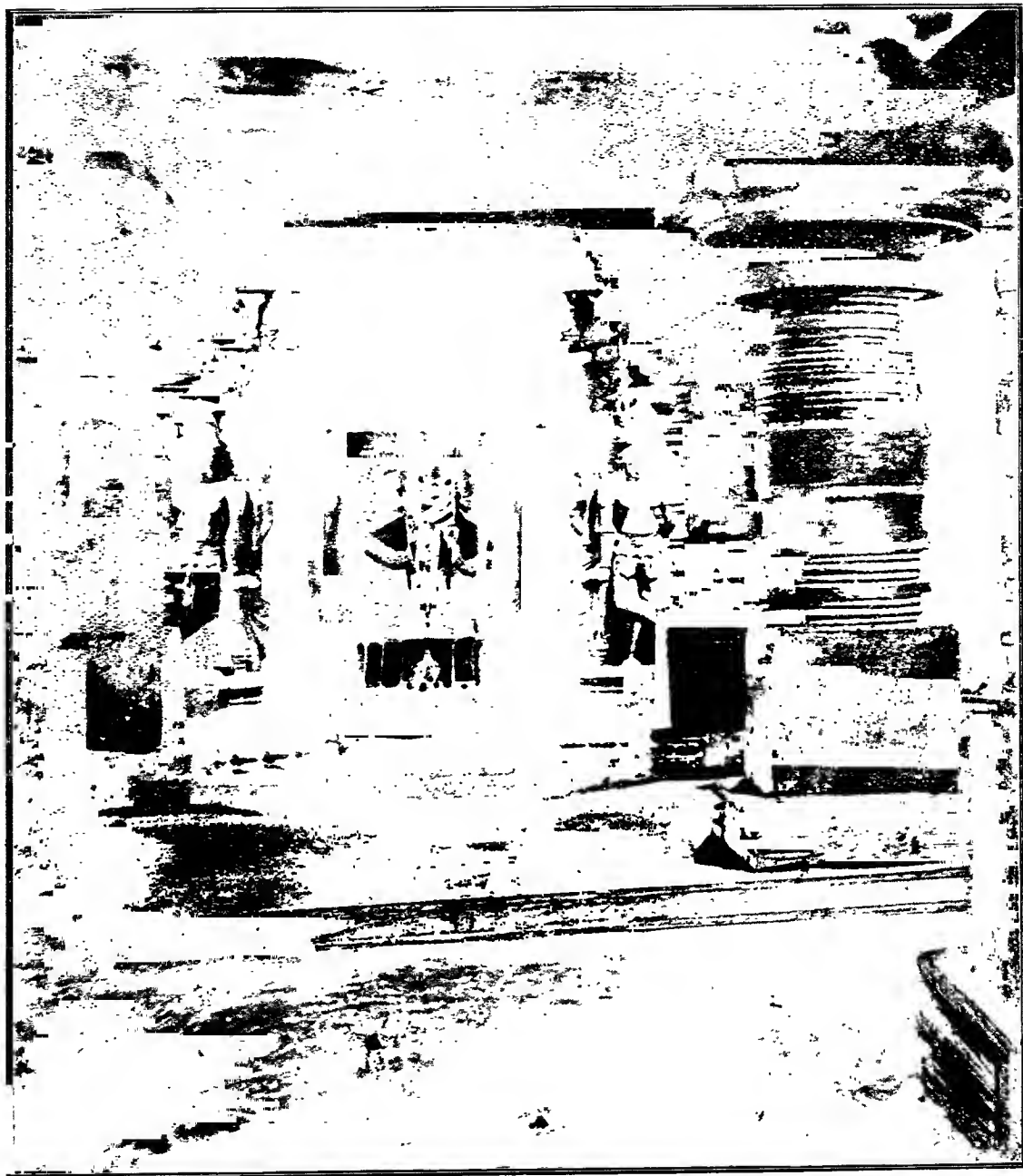
74. Kalikāmanāyanār, Commander of the army of a Chōla King and who is said to have been the son-in-law of Mānkanjari dīkṣi, was a Śaivite who made it a vow not to see the face of Sundara at all costs for the reason that the latter was in the company of prostitutes.

75. Tirumālanāyanār or Mūladēva, was a Vaishṇavite of Northern India. In his wanderings through southern India he once chanced to see the corpse of a cow-herd in the midst of weeping cows. With his Yogic power he entered into the cowherd's body leaving his own in a bush. The cows were rejoiced and began to graze as before. At sunset he took the cows to the village and himself stayed away from his house. His Vaishṇavite wife was surprised at his incessant utterance of the word Śiva and thought that he became insane. The next morning he led the cows to the same pasture and finding his own body nowhere remained in the cow-herd's body and thus having turned out a Śaivite attained at the close of his life the abode of Śiva.

76. Duṇḍivadighanāyanār or Daṇḍibhakta was a blind man devoted to Śiva. Not caring for the mocks and insults made by the Jains he succeeded in digging out a well for the use of Śaivites and to the wonder of the Jains he recovered his eye-sight.

77. Mūrkhanāyanār was a gambler and used all the money he earned in gambling in feeding the Śaivites.

SACMYA KESAVA TEMPLE . NAGAMANGALA.



INTERIOR VIEW

78. Sômasimâranâyanâr or Sômayâji was a Brahman Saivite whose sacrificial hall was deserted by all the Brahman priests in a body when in the middle of his sacrifice he fed a Chândâla Saivite and his wife in the sacrificial hall. When, however, Śiva appeared in person before the sacrificer, the priests returned and finished the sacrifice, as if nothing happened to pollute it.

79. Sakkinâyanâr or Śakyanâyanâr was a Brahman who embraced Śaivism in preference to Buddhism in which he believed for a long time. When unable to procure flowers and incense to worship Śiva, he made use of stones in worship.

80. Sirapulinâyanâr or Nirôdha-Śârdûla was a warrior who entertained all the Śaivites that went to his house.

81. Śiruttônḍanâyanâr or Dabhrabhakta was a general of a Chôla King and having destroyed the fort of Vâtâpi, the capital of the Western Châlukyas, and captured the King (Pulakêśi II) alive surrendered him together with an immense quantity of treasure to the Chôla King. The general's son was Śiriyâla or Śrîlâla whom the general is said to have slain and offered his flesh to a Śaivite guest at the latter's request. Pleased with this devotional though horrible deed, Śiva is said to have restored Śrîlâla to life again.

82. Saraman Perumâl or Chêrama, called also Mahâgôda, was a Śaivite King of the Chêras. He is said to have visited Sundara Nambiyar.

83. Gaṇanâtha was a devoted Śaivite who took pleasure in feeding and clothing all his Śaivite guests. He was a contemporary of Tirujnâna Sambandhar.

84. Kuttuvanâyanâr or Kṛitântaka was a King of the Chôlas. After expanding his kingdom by his extensive conquests, he requested the Brahmans of his country to crown him with the diadem of early Śaivite Chôla Kings. On their refusal and migration to the country of the Chêras, he prayed to Śiva for the realisation of his ambition. Once he dreamt that Śiva himself crowned him. On hearing this, the Brahmans that migrated to Kêraḷa returned and formally crowned him and placed him at the head of Śaivites.

85. Pogalchôla Nâyanâr was a King of the Chôlas. His capital was Kâveri-pompattana. Once he sent his generals and his army to reduce the power of a King called Adhika in Giridurga. The army returned victorious bringing with them a number of the heads of enemies slain in the battle field. On seeing one of the heads with braids of hair and ashes, the usual signs of Śaivism, the king was grieved and was prevented from falling into fire for the sin by Śiva himself.

86. Narasimhamuni was a Śaivite King who adopted Sundara Nambi as his son.

87. Atibhaktanâyanâr was a fisherman whose vow it was to offer to Śiva the first fish he caught in his net every day. Once it proved a golden fish and yet he did not break his vow.

88. Kalikamba or Kalikampa was a Chôla King who was wont to wash the feet of all Śaivite guests irrespective of caste and rank and entertain them. Once one of his own servants of low caste appeared as a guest among others. On seeing his wife's hesitation to wash his feet, the king cut off her hands and himself taking up water washed his feet and entertained him with others.

89. Kâlînîti, a Śaivite saint, went to burn a light before Śiva all the night over, went so far as to sell his wife for money to purchase oil for lamp-light. But when no purchaser could be found, he attempted to commit suicide rather than abstain from keeping a light in the temple. Śiva is said to have prevented him from doing so.

90. Sattinâyanâr or Śaktinâtha made a vow to slay all those who were not Śaivites.

91. Aiyadigaḷ or Kâḍavarkônâyanâr was a king of the Pallava dynasty ruling in Kânchi. He is variously called Simhânka, Pâdasimha, and Panchapâdasimha whose father (rather son, according to inscriptions of the Pallavas) was Bhîma or Bhîmavarma (A.D. 550). He spent the whole revenue of his vast kingdom in constructing Śiva temples, groves, wells, tanks and feeding-houses.

92. Kaṇṇampâla or Kaṇolapa, a Śaivite, once burned his own hair when the oil and fagots he collected one night for maintaining a light in the temple were exhausted.

93. Kârinâyanâr or Kârinâtha constructed a number of Śiva temples with the money he collected by begging.

94. Kāḍumāranāyanār or Dīrghamāra, also called Kūna and Kubja was the King of Madura. He embraced Jainism under the influence of Jinasēna, Bhaṭṭakalanka and others. He was reconverted to Śaivism by Tirujnānasambandhar.

95. Vāyilārunāyanār or Vāgmi was famous for his mental worship of Śiva.

96. Monai Āṇḍuvārunāyanār or Nāsirabhanjana was a brave warrior who spent all his earnings in the construction of Śiva temples.

97. Kalarchinganāyanār or Pādasimha was a Pallava King of Kānchi. He cut off the hand of his wife when she took with her hand an old flower garland removed from the body of Śiva after worship and smelt it-smelling such flowers being considered a heinous sin.

98. Idangalināyanār or Idamkrishi was a King of the Chōlas. When a Śaivite thief who stole grains from his palace granary to feed Śaivites was brought before him, he not only excused the thief, but also threw his granary and treasury open to all Śaivites and thus rendered robbery unnecessary.

99. Sirattunēnāyanār or Ranamitta cut off the nose of the queen of Pādasimha (Para 97) when he saw her smell the old flower garland that was removed from the body of Śiva's image and thrown out.

100. Pogaltunēnāyanār or Kīrtinātha was a Brahman Śaivite who let fall a vessel of water on the Śiva linga when he was too weak to hold it during the performance of ablution owing to starvation during a severe famine and thus pleased Śiva.

101. Kotpulināyanār or Vīraśārdūla was a general of a Chōla King. During his absence on account of a war abroad, his relatives at home lived upon the grains he stored for offering to Śiva. On his return he slew his relatives inclusive of a child.

102. Pōsalanāyanār or Bhōsala was a Brahman who pleased Śiva by his mental worship in a mental temple of his own.

103. Mangāyakkarasi or Kulāśchārī was the daughter of Pogalchōla, King of the Chōlas, and the wife of Kūnapāṇḍya (Para 94). She helped Tirujnānasambandhar in converting her husband to Śaivism.

104. Keranāynār or Snēhanātha was a weaver who supplied cloths to all Śaivites free.

105. Kōchanganchōlanāyanār or Raktākshachōla, King of the Chōlas and son of Śubhadevachōla is said to be an incarnation in human form of a spider which killed an elephant for devoutly destroying its web as often as it formed over the head of a Śiva linga to screen the latter from the touch of flies and other insects.

106. Yālpānanāyanār or Tirurīlakanṭha, was a musician famous for his devotional songs in praise of Śiva. He received valuable rewards from Chērama (Para 82) King of the Chēras.

107. Jadenāyanār or Nilajpāni Kapardi was the father of Tirujnānasambandhar (Para 73).

108. Yasyajpāni was the mother of Sambandhar.

109. Sundara Nambiyar, noticed in the beginning.

110. Such is, in brief, the story of the sixty three Śaivite saints given in the Skāndō-papurāṇa, Śivarāhasya and other works. Little or nothing is known of Śaivism and Vaiṣṇavism of Southern India before the advent of the Jainas and the Buddhists in this part of the country. While Brahman immigrants of Southern India seem to have given a Vedic colour to those local cults and have mingled with the local people in the interests of their own culture, there is no doubt that the ambition of the Jainas and the Buddhists was to root out the local cults and convert the people to their own faith. The most powerful means they employed for this end was *Āhāra-abhaya-bhāishajya-śāstra-dāna* gift of food, protection, medicine and knowledge. Food, security, medicine, and right knowledge. What more will man want than these? The temptation for the people to embrace Jainism or Buddhism was so great that unless the Śaivites adopted the same policy, Śaivism was in imminent danger. That the Śaivites adopted the same policy that the Jainas and Buddhists observed for spreading their own faith, is evident from the stories of Nos. 4, 31, 32, 34, 39, 41, 42, 52, 55, 58, and 59. (paras 50, 78, 80, 85, 87, 88, 98, 101 and 102.) That like the Buddhists and the early Jainas, the Śaivites discarded caste distinction, if at all they had it, is clear from the stories of Nos. 32 and 42, paras 78, 88. It is also clear from stories of Nos. 2 and 35 (paras 48, 81) that in the

matter of pleasing a Śaivite guest neither wife nor life was too sacred to part with. So great was the honour shown to the Śaivites that even a thief and a murderer Nos. 52 and 4 (paras 98, 50) were honourably let off. It may be presumed that the rivalry in feeding the Śaivite poor gave room for no accumulation of wealth in a few hands, an economic evil for which no solution other than religious piety could be found. Even kings seem to have been afraid of abusing their wealth and of being indifferent to the claims of poverty. Immorality which is ever attendant upon selfishness seems to have had no wide scope owing to the altruistic spirit of Śaivism.

111. Turning to the chronology of this period in Indian History, some indications are found in the stories to fix with some approximation to truth its limits. Whatever might be the form of Śaivism that prevailed in the south before the advent of the Jainas and the Buddhists on the scene, one thing is certain that in their struggle for preservation of their own religion against the proselytising religions of the Jainas and the Buddhists, the Śaiva saints seem to have given a new turn to their own faith and interpreted its basic principles, so as to claim converts from its opponents. It is probable that before Asōka's Buddhist Mission to South India about B. C. 240 there were no Buddhists and Jainas in this part of the country, and that subsequently to that mission and especially during the reign of the Āndhrabhṛityas in the north of Mysore both Buddhism and Jainism began to spread at the expense of both Śaivism and Vaiṣṇavism. It is also probable that about the close of the period of the rule of the Āndhrabhṛityas in Mysore there was a keen struggle for supremacy between Buddhism and Śaivism in Madura which formed part of the Āndhra Empire. This is corroborated by the story of Mūrtinātha (Para 60) who is said to have driven out the Āndhra King from Madura and established himself as the King of the Pāṇḍyas. This may be even assigned to the closing period of the Āndhras about the commencement of the third century, A.D., when the power of the Āndhras was too feeble to put down rebellion in Madura. Śaivism seems to have received the greatest support at the hands of the Pallava Kings of Kāंची. In the Skāndōpapurāṇa, Śivarahasya, and the Śivabhaktamāhātmya the Pallavas are called Āryagrihyas, worthy of social intercourse with the Āryans. This indicates that though a non-Aryan tribe, they were regarded as Āryans probably for their devotion to Śaivism. One Panchapādasimha or Simhāṅka as he is also called (Paras 91 & 97) is said to have built a number of Śiva temples. His father Bhīma is said to have dedicated his life to the service of Śiva and retired from his kingdom early in life, installing Simhāṅka on the throne. According to epigraphical records, however, Simhavarmān (550-575 A. D.) was the father of Bhīmavarman. Though with regard to genealogical order the statement of the Skāndōpapurāṇa is wrong, the sanguineous contiguity of the two Pallava personages in the story is in itself a reliable index to their position in the genealogy of the Pallava Kings. It follows therefore that Panchapādasimha or Simhāṅka of the Skāndōpapurāṇa identical with the Tamil name Aiyadigaḷ or Kāḍavarkonāyanār is no other than Pallava Simhavarmā (550-575 A.D.), father of Bhīmavarman. Kāḍava or Kāṭava is another name of the Pallavas. Simhavarmā is said to have cut off the hand of his own queen for her sinful act of taking an old flower long after it was removed and thrown out from the Linga of Śiva and of smelling it. Rāṇamitra, a Śaiva saint (Para 99) is said to have cut her nose for smelling the *nirmālya* flower.

112. The exploit of Dabhrabhakta, (Para 81) a general of the Chōḷa King, in destroying the fortification of Vātāpi is another historical event which throws a flood of light on the chronology of the Śaiva saints in general. According to the history of the Pallavas, it was Narasimhavarmā I, that destroyed the fort of Vātāpi (Bādāmi) and captured alive Pulakēṣi II, one of the Chālukya Kings, about A.D. 634. As there is no evidence to assert that there was a second destruction of the fort of Bādāmi, the capture of the fort mentioned in the Śaiva story cannot but be taken to be the same that was accomplished under Narasimhavarmā I, about A.D. 634. This decides the date of Dabhrabhakta, the father of the famous Śiriyāḷa or Śrīlāla and also the dates of other Śaivites who are mentioned along with him.

113. About a hundred and fifty years later we meet with Kaḍumāranāyanār or Dīrghamāra known also as Kubja or Kūṇa Pāṇḍya, King of Madura. He is said to have married Mangāyakkarasi known as Kulāśchārī, daughter of Pogalchōḷa, one of the Chōḷa Kings. His minister was Kulapaksha. Both the queen and the minister were Śaivites while the king coming under the influence of the Jainas embraced Jainism. Once he was attacked by fever. His whole body was burning as it were, when, according to Kar-

nāṭaka Kavichakravartī's statement in his Trishashthī-purātana-charitre, (Page 301 Manuscript No. 365) Jinasēna, Nayasēna, Śrutakīrti, Viśālakīrti, Budhachandira, and Suvrata-kīrti attempted to cure him by making use of Jaina charms and spells.

" Jinasēnam Nayasēnam Śrutakīrti Viśālakīrti Budhachandram Suvrata-kīrti yambha sivanar Kshiripara mayyuriya nilisal udyatarādar "

114. Now Jinasēna's own date is given at the close of his Bṛihaddharivamśa Purāṇa as follows:—

" Śākēshvabda-śātēshu saptasu diśam panchōttarēshūttarām
pātindrayudharāmni Krishṇanripajē Śrīvallabhē dakṣiṇām
pūrvam śrīmad Avanti-bhūbhṛiti nripē Vatsādhirāje' aparām
Sauryānām adhimandalam jayayutē vīrē Varāhē' vati

.....
.....
.....

śāntēh śārtigrihōchita ssurachito vamśō harīṇām ayam.

When seven hundred years in the era of Śaka increased by five have elapsed. when Indriyudha, son of Kṛishṇa, was ruling over the north and Śrīvallabha, the south, when Vatsarāja, the King of the Avanti country was ruling over the east, and when the brave Jayavarāha was ruling over the Śūrasēnamandala in the west, this Harivamśa was composed."

115. This settles the date of Kūra Pāṇḍya and also the date of Tirujñānasambandhar who with the assistance of Vāgīśa known as Appar in Tamil and Haradatta, the commentator on the Āpastamba Grīhya and Dharmasūtras, cured the king of his fever when Jinasēna and other Jaina teachers failed in their attempt.

116. The epoch of the latter part of the eighth and the first part of the ninth century A.D. arrived at for Kūrapāṇḍya, Tirujñāna Sambandhar, Haradatta and others on the strength of the tradition recorded by Kāṇṭhaka Kavichakravartī in his Trishashthī-purātana-charitre is in harmony with the epoch assigned to Haradattachāyā in Haradatta Māhātmya (Ms. B. 131).

Kalyāḍau tu chatussahasravarshē yatraikavimśōnnate
Pushyē māsi Vilamba-nāmni khamagād aṣṭapraja Maudgalah
Panchamyām sitapakshakē Bhṛigudinē Sahyātma-jōdaktatē
Kamsagrāma-nivāsibhi sudarśanassārdham vimānōjjvalah.

When four thousand years greater by twenty-one years from the beginning of Kali (3979 years) had elapsed, in the year Vilamba, on Friday the 5th lunar day of the white half of the month of Pushya, Haradatta of Maudgala-gōtra and father of eight children ascended the heaven. His passage in a brilliant Vimāna was a pleasing sight as witnessed by the inhabitants of the village Kamsa on the northern bank of the Kāvērī.

117. The phrase "four thousand years greater by twenty-one" is not taken in the sense of 4021 years, because 4021 Kali equivalent to A.D. 920 coincided with Pramāthi but not with Vilamba. In the sense, i. e., 4000-21=3979 Kali, equivalent to A.D. 877-78 it is evident that it coincided with Vilamba. There are however two errors in the verse: one metrical and the other calendrical. As the metre is Śāṇḍilavikīṛita, the fourth sa-gaṇas formed by the words varshē and darśanē are wanting in a short syllable. The calendrical error consists in Friday not agreeing with the 5th lunar day which rather coincided with Thursday. The first error is evidently due to want of metrical knowledge on the part of the versifier while the latter indicates that the verse was composed long after the event happened. Thus though there might be uncertainty about the exact date of the event, there is no reason why the epoch should also be questioned.

118. The Rājavalikathe, a Kāṇṇase historical work of the Jairas, furnishes some additional evidence confirming that the epoch of Kūrapāṇḍya fell partly in the 8th and partly in the 9th century. It is stated in the work that Bhṛṅgākālēnka whose name is mentioned by Jinasēna in his Mahāpurāṇa taught Hoysala, the legendary founder of the Hoysala dynasty, some charms to enable him to conquer Kūrapāṇḍya of Madura. The verse runs as follows:—

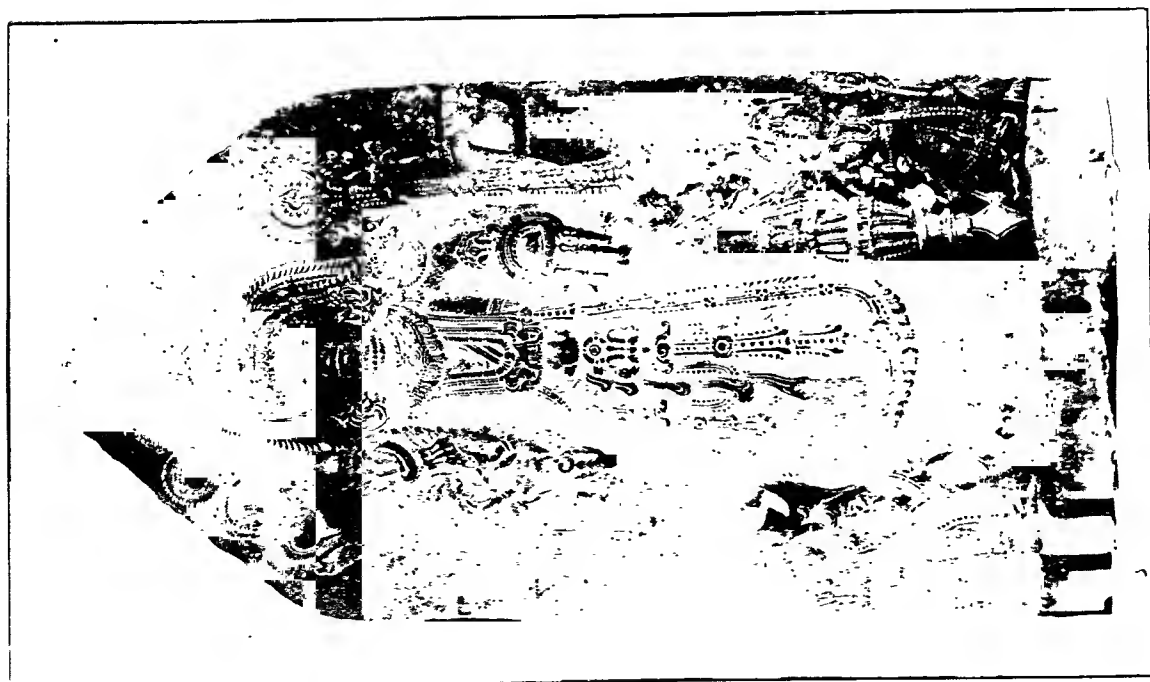
Śakaśaradenṭanūrara Vilambisamvatsara Chaitra śuddhē mā
prakṛitāmapputā daśami Bṛhaspati vāra Pushyatāre Kau-

(2)



BRAMESVARA IMAGE, BRAHMESVARA TEMPLE, KUNKRIE.

(1)



BRAMESVARA FIGURE IN A NICHE, BRAHMESVARA TEMPLE, KUNKRIE.

tuka Dhṛitiyôga Girijākaraṇam lagna tā baruvāge sampad
Akāṇka munipam Hoysalange nerekoṭṭa mantra siddhiyam.

In the Śaka year eight hundred, in the Vilambi year, on Thursday the 10th lunar day of the white half of the month of Chaitra, with the constellation Pushya, Dhṛitiyôga and Girijākaraṇa. Akāṇka taught Hoysala the necessary charm and spell for his victory.

119. The only calendrical error here is that the 10th lunar day of the white half of Chaitra of the year Vilambi, 878 coincided with Monday and not with Thursday, as stated in the verse. It follows therefore that the correct date was forgotten. Nor can it be believed that Bhaṭṭākalanka who must have been old enough to be referred to by Jinasēna about A.D. 783 could have lived as long as A.D. 878 to teach Sala the necessary Mantra. Thus though there is uncertainty about the exact date of Bhaṭṭākalanka, there is no reason to question the fact that he lived partly in the latter part of the 8th century and partly in the beginning of the 9th century. That this was the epoch of Bhaṭṭākalanka, Jinasēna, Kūnapāṇḍya, Tirujñāra Saṁbandhar, Tirumangayālvār and others is confirmed by the statement made in the Divyasūricharita that Tirumangayālvār was invited by Tirujñārasaṁbandhar to pay a visit to Madura (P. 104—Ec. 1885, Mysore).

120. There is reason to believe that Tirumangayālvār was not far removed in point of time from Viṣṇuchitta and Bhaktāṅgurirēṇu, who were according to the Divyasūricharita contemporaries of Śrīvallabha, King of Kānchi (PP. 31, 33, and 71). According to Jinasēna's statement in his Harivaṁśa, Śrīvallabha ruled over the south when Indrāyudha was ruling over the north in A.D. 783. Now according to Divyasūricharita, Tirumangayālvār was invited by Tirujñārasaṁbandhar to visit Madura. Hence it follows that Tirumangayālvār was the contemporary of Tirujñārasaṁbandhar who converted to Śaivism Kūnapāṇḍya from Jainism, notwithstanding the hold which Jinasēna and other Jaina teachers had over him.

121. From these considerations it follows that Kūnapāṇḍya, or Kubjapāṇḍya, Sundarapāṇḍya, Kaḍumāra or Dīrghamāra, as he is variously called, lived about 770 to A.D. 820 and that he became Śaivite under the influence of Tirujñārasaṁbandhar, Appai, Haradatta, and other Śaivite preachers.

122. Lastly, regarding the date of Sundarapāmbināyanār, the 63rd Śaivite saint, reliable information is furnished by Sōmadēvasūni in his Yaśastilakachampu. In the colophon of this work he says as follows :—

Śakanripa-kālātīta-samvatsara-śatēshvashṭa
svēkāśītyadhikēshu Siddhārtha-samvatsarāntargata-
Chaitra-māsa madana-trayōdaśyām Pāṇḍava Simhalôchana Chêramâprabhṛi-
tīm hīpatīr prasādhya Melyāti pravardhamāna rājyaprabhāvē Śīkrishṇarāja-
dēvē sati tatpādapadmōpajīvinah samadhigata
panchamahāśabda mahāśāmantādhipatēh Chalukya-kulajanmanah sāmanta
chūdāmanēh śūmāḍ Arikēsarinah pratha-
m putrasya śrīmāḍ Vāgarāja pravardhamāna vasundharāyām Gangadharāyām
vinirmāpitam idam Kāvyaṁ.

When 881 years in the Śaka era have elapsed, on the 13th lunar day of the month of Chaitra in the year Siddhārtha, and when Kṛishṇarāja was reigning in Melyāti after conquering Pāṇḍava Simhalôchana, Chêrama and other kings, in the Ganga country under the rule of King Vāga, the eldest son of Arikēsari, a descendant of the Chālukyas, and the crest-jewel of the feudal chiefs under King Kṛishṇa his feudal lord, this work was caused to be composed."

123. Here Arikēsari is the second Arikēsari (A.D. 941) one of the Chālukya feudatories of the Rāshtrakūṭas. His son was Vāga. King Kṛishṇa referred to here is Kṛishṇa III (A.D. 940) of the Rāshtrakūṭas. King Chêrama referred to here can possibly be no other than the one of the same name mentioned as one of the Śaivite Saints and as a contemporary of Sundarapāmbināyanār. Simhalôchana seems to have been one of the Pallava kings. It follows therefore that Sundarapāmbināyanār lived about A.D. 941.

Some other manuscript records.

124. Some manuscript records were found in the possession of Mr. Chaturanga Basavarāja Arsu at Mysore.

125. One of the records is said to be the copy of an inscription dated Śaka 1535. It is of some importance as it gives the genealogy of the Kannaḍa poet, Mangarāja.

126. According to this record, Mādhavarājendra, King of Changaladēśa had a son named Vijayarāja by his queen Kusumājammaṇṇi. Vijayarāja was so called because he was born at the time of his father's victory over enemies. He ruled over a territory of the annual value of 80 lakhs (of varahas) with the capital Pirirājapaṭṭana and was a Jaina in religion. To him and his queen Padmājammaṇṇi was born a son named Mangarāje-arasa. His queen was Kamalājammaṇṇi. He and his queen were devout Jaines.

127. Mangarāja was a poet and wrote the books Rāmanasangīta, Harivamśa, Sanatkumāracharita, Śrīpālacharita, and Samyaktvakamudi. He ruled over a country yielding 8 lakhs (of varahas) annually and had marriage relation with the families of Chāmuṇḍirāyaru and Changālarāyaru. He built the fort at Kallahalli and also fortified the villages Chilukunda, Mallarājapaṭṭana, Kaṭṭemaḷaluvādi, Doddahunaśūru Hanagūḍu, Hebbinakuppe, Tammāḍihalli and Pālupāre. He also constructed several tanks and Jaina temples. The temple at Yamagumba was constructed by him. He set up in it the images of Pārśvanāthasvāmi, Padmāvatiammanavarū, and Chennugabrahmarāya and endowed it with lands.

128. The record next gives the names of the descendants of Mangarāja and the parentage of the ladies married to them. They are also stated to belong to Bhāradvājagōtra, Tribhuvanaśūtra and Padmākara-pravara. It concludes with a statement that the above śāsana was written by Dēvarājearasu (a descendant of Mangarāja) at Dhātupura.

129. Another manuscript gives an interesting account of the origin of the village Beṭṭadpura.

According to this manuscript, King Vikramarāya, chief of Nanjarājapaṭṭana, once went to the hill Anjanagiri with his minister, Mangarasa for constructing a fort. During his absence, his capital was attacked by enemies on the 3rd lunar day of the bright half of Māgha in the year Plava, 1469 of Śālivāhana era, and Anantarāja who was entrusted with the defence of the capital during the King's absence fought hard with them and died in battle. But before his death he had sent away the royal family with proper escort to the place where the King was. Ere long the whole kingdom fell into the hands of enemies and the King had to seek refuge in a forest with his retinue, his son Changalarāya, and the minister Mangarasa. The King and the minister next thought of a stratagem and sought the friendship of the warriors of the Bēḍa caste who lived near by, in order that they might recover their lost kingdom with their assistance. But when the Bēḍas were requested by the King to permit him to build houses and live near them as friends, they refused to co-operate unless the royal party agreed to give their daughters in marriage to them. The royal party had therefore to feign willingness to this condition; but demanded that the Bēḍa should first assist in building suitable homes for them before they could celebrate the marriage of their daughters. The Bēḍas consented to this and the royal party had suitable habitations built for them near the settlement of the Bēḍas. Shortly however, the royal party created feuds among the Bēḍas and conquered them all and took possession of their lands. They next built a town near by and named it Uttunga-vikramapura and fortified it. Further conquests followed and the King built a *trikūṭāchala* Jaina temple at Chikka Hanasōge at the request of the queens Chennājidēvi, Kempājidēvi and Marudēvammanṇi and set up in it the images of gods Ālīśvara, Śāntīśvara and Nēmiśvara and granted for its service villages Doddā Hanasōge, Chikka Hanasōge and Channamagge. The King next went on in increasing his kingdom. One day he found, while encamped near Tirthankarabeṭṭa a hare pursuing a dog and thinking that it was an auspicious site for habitation he built a fort there and induced people to migrate to it and named the town Beṭṭadapura. This town was given away to his son Chengalarāya. The King remained at Uttunga-vikramapura and constructed two tanks Kshīrasamudra and Dvārasamudra, named the village near them as Mallināthapura and bestowed it for the service of god Mallinātha. He next built the town Kallahalli and gave it with the adjacent territory to his minister Mangarasa. The record concludes with the statement that all the details found therein are found in an inscription stone at the entrance of the village Tunga and that a copy of it was taken away by Mackenzie Sahib in the year Akshaya.

130. In Para 3 of my Report for 1923-24, I referred to the presence of a figure with the word Jain written below it on the side of the pedestal of the double Linga in a cave near the Ānjanēya temple at the foot of the hill in Beṭṭadapur. The association of a Jaina image with Śaivite Linga points to the inference that a sort of reconciliation was effected between the Jainas and the Lingāyets during the rule of the Chengālvās in the second half of the sixteenth century. The earlier Chengālvās were feudatories of the Hoysalas and Jainas in their faith, like their feudal lords, the Hoysalas, during the eleventh, twelfth, thirteenth, fourteenth and fifteenth centuries. The grant of an extensive plot of wet land of fifty *Khandugas* in sowing capacity for the purpose of feeding the poor by Chengālva Pīḍuvayya in Śaka 1013 mentioned in a stone inscription discovered during this year in Kināngur, Hunsur Taluk, is a conclusive evidence that he was a Jaina. That Mangarasa, minister to Chengālva-Vikrama in Śaka 1547 was a Jaina is evident from his Jayanṛpacharita, Śāpālacharita and other works.

131. But Nanjunḍarāja, Śrīkanṭharāja and other Arasus of Nanjarājapaṭṭana called themselves the descendants of Chengālvās in their inscriptions and were Śaivites, as proved by the endowments of lands granted by them for the service of Mallikārjuna on the top of the hill. It is probable that, as stated in the records referred to above, the image on the top of the hill was originally that of Mallinātha, one of the Tīrthankaras of the Jainas and was replaced by a Linga during the reign of Nanjunḍarāja or Śrīkanṭharāja in the latter half of the sixteenth century.

132. According to inscriptions found in Chikka Hanasōge (Yeḍatore 26.27), there were Bastis of Ādiśvara, Śāntīśvara, and Neminātha constructed as early as the first half of the 11th century A. D. It is therefore difficult to decide whether the *Trikūṭāchala* referred to in the above records as newly constructed by Mangarasa in Chikka Hanasōge was a new Basti or whether the old Basti was renovated and was regarded as a new construction.

133. A third manuscript is similar to the previous number, but purports to give an account of the history of the rulers of Kallahalli.

According to this record, certain Jaina Kshatriya families left Dvārāvati at the time of its disappearance and settled in various countries. Among the descendants of such families who lived at Vijayanagar, two Kshatriyas named Mangarasa and Changalarāya, finding famine and political disturbances raging in the country departed from the place with their families also taking with them 500 to 600 families of Jaina Kshatriyas who were their friends. After some time Mangarasa along with some families settled at Piripattana and Changalarāya with other families settled at the town called Tunga. At that time, the country around was subject to the Bēḍas who were ruling there as Pālégārs. These Bēḍas were rich and proud and seeing the Kshatriya families settled among them, demanded of them their daughters in marriage. The Kshatriyas could not openly refuse the demand as the Bēḍas were all powerful and so evaded the demand by saying that the marriage ceremony could only be performed in their house and that as they had a large number of relations they must have a commodious house first and then they would give away their daughters in marriage to the Bēḍas. The Bēḍas were pleased with the promise and went away. The Kshatriyas then built a big house consisting of six large halls ostensibly for marriage and dug up a well at the back of the last hall. One day they mustered up their forces and sent word to the Bēḍa chiefs to come for the marriage. The Bēḍa chiefs felt elated with the prospect of a marriage alliance with Kshatriyas and repaired to the place with their families. When the Bēḍas reached the house the Kshatriyas told them that it was a custom of theirs that only a single pair of married couples should enter the house at a time. The Bēḍas therefore went inside two by two. As each pair went to the innermost hall the Kshatriyas arranged to have their heads cut off and bodies thrown into the well. Thus all the Bēḍas were killed and Mangarasa conquered all the neighbouring country by the prowess of his arms and became king of a territory of an annual value of 48 lakhs (of varahas) with Piriypaṭṭana as capital. Changalarāya became King at Rangapaṭṭana. Both these were feudatories of Vijayanagar Kings.

The record ends abruptly after mentioning that there was some dissention among the families of Kaḷale chiefs

134. Another record gives the genealogy of Mangarasa, as follows:--
Mādhava was the King of Dautapura in Hosavittināḍ in Hōsalavishaya; his son was Vijayēndra; his son Mangarasa, the ruler of Kallahallināḍu; his son-Jayarājēśvara.

It next states that Mādhavarājaṇḍavar ruled over Kallahalli and Pinyāpatna kingdom for 6 years and at the end of the period entrusted the government to his eldest son Mādhavarājaṇḍavar and became a *sanyāsi*. His successor Mādhavarājaṇḍavar ruled in great state defeating the chiefs called Rāya-rāvutas and the palegars in Changunnādu

and after a rule of 5 *pattas* he became a *sanyāsi* leaving the kingdom to his younger brother Vijayarājaṇḍavar. Vijayarājaṇḍavar next ruled for 3 *pattas* and became an ascetic at the end of the period. His successor was his younger brother Vijayarājaṇḍavar. He fought with Rāyarāvuta and died in battle. His son and successor was Mangarasa who ruled for 6 *pattas* and at the end of the period entrusted his young son Jayarājēśvara to the care of his uncle's son Nanjunḍarasu and of his *pradhāna* Bommarasayya and became a *sanyāsi*. After Nanjunḍarasu had administered the kingdom for 1 *patta* and Bommarasayya died, Nandināthayya, general of Rājaṇḍavar, invaded the kingdom and Nanjunḍarasu was wounded in battle and died leaving the kingdom to Jayarājaṇḍavar. Soon after, the whole country fell into the hands of the enemy and Jayarājēśvara went to his palace at Kallahalli and was invested with the government of a country of 15,000 *varahas* by Rāja Ḍavar.

His descendant was Channarājars. In his time the Mahrattas plundered the country and the king died leaving the kingdom to his son who was a minor of 3 years. During his minority the kingdom came to an end.

PART III.—EPIGRAPHY.

135. Among the epigraphical records discovered during the year the most important are (1) the Hebbata grant of the Kadamba King Vishṇuvarma and (2) the Bedirūr grant of the Ganga King Bhūvikrama. Speaking of himself Vishṇuvarma says that he was the son of Kṛishṇavarma and that he was installed on the throne by a Pallava King called Śāntivarma. Among the Pallavas so far known, no such King as Śāntivarma is anywhere mentioned. The only fact that this plate brings to light is that, while Mayūn-śarma, the founder of the Kadamba dynasty worsted the Pallavas and asserted his supremacy over them, Vishṇuvarma who is removed by six generations from the founder was obliged to be a feudatory to the Pallavas.

136. Coming to the Garga grant, we find that, unlike other Ganga Plates, this grant is dated Tuesday the 10th lunar day of the bright fortnight of the month of Chaitra with the constellation Makha in the Śaka year 556. The week day and the constellation of the day are found correct on verification. Another interesting feature of this grant is the mention of the name Karikāla Chōla who is described here in consonance with the accounts given of him in Tamil literature as *kārita-Kāveri-tīra*, one who has caused the construction of banks to the Kāveri. What, however, tends to prove the genuineness of the plate is the fact that the gift of the village was neither to a Brahman nor for the service of a temple but to a feudatory chief, a *sachchhālu* of the Bāṇās.

137. Another interesting epigraph is the stone inscription recording the grant of wet fields of fifty *Khandugas* in sowing capacity by Chengāḷva Piḍuvayya in Śaka 1013 for the purpose of *Abhāradāna* or gift of food to the poor.

138. The other records are later ones relating to the Kings of Hoysala dynasty, those of Vijayanagar, and the Mysore Kings.

139. NEW INSCRIPTIONS DISCOVERED DURING THE YEAR.

1.

BANGALORE DISTRICT.

Ānekal Taluk.

On a stone set up in a field on the way to the village Bidanaguppe to the south of the village Sarjâpura.

Size 4'—3" × 1'—2".

Kannaḍa language and characters.

1. svasti Yiva-samvacha-
2. rada Chayitra su 15
3. lu Dâsapanavarige sa-
4. rvamânyavâgi ko-
5. ṭṭa hola kham ½
6. yidake tapidavaru
7. . . . diôhake hô-
8. guvaru gauḍaru

Note.

This records the gift of a piece of land with the sowing capacity of ½ khaṇḍuga as a sarvamânya to Dâsapa on the 15th lunar day of the bright half of Chaitra in the year Yuva.

2.

Bangalore Taluk.

Copy of a sannad in the possession of Mr. N. Venkaṭa Rao, Agent. Kundâpur Vyâsurâya Mâtha in Bangalore.

1. Śrî-Krishnarâja-Voḍeyaravaru
2. Parâbhava-samvatseṇḍa Pushya ba 3 llu Śrîmatu Paṭṇada-
3. hoḇali-sîme-vichârada Kântayyage balesi koluhisida nirûpa
4. adâgi Chennapaṭṭapadalli iruva Lakshmîdharatîrthanige avaru idda
5. sthalaḍalli kṛm" gu 360 munṇûru aruvattu varahâvanṇu aṭhava pe-
6. yinda prativarushadalliyû koṭṭu baruva hâge kaṭṭe māḍisi
7. yiditâda kâṇṇa â-prakâarakke Lakshmîdharatîrthanige varusha
8. vondakke kaṇṭhûṇava gulige munṇûru aruvattu varahâda prakâarakke
9. prati-varushadalliyû aṭhavaṇeyinda nelâdhâravâgi koṭṭu baruvudu
10. vi-nirûpa-pratîyannu châvaḍi-karaṇikara kaḍitaḷḷe balesi tîngi
11. koḍuvadu śrî

Note.

This is a *nirûp* (order) addressed by Krishnarâjavoḍeyar, King of Mysore, to Kântaiya, officer in the department of Paṭṇada-hôḇali-sîme-vichâra, directing him to pay every year 360 Kaṇṭhûṇava varahas to the guru Lakshmîdharatîrtha at Chennapaṭṇa and to file a copy of this order in the register (kaḍita) of the clerk of the office (Châvaḍi-karaṇika). The order is dated the 3rd lunar day of the dark half of Pushya in the year Parâbhava.

3.

Copy of another sannad produced by Mr. N. Venkata Rao, Agent of the Kundâpuz Vyâsarâya Maṭha at Bangalore.

1. Śrī-Kṛṣṇarâja-Vodeyaravaru
2. Siddhârthi-samvatsarâda Śrâvana ba 12 lhu śīmatu
3. Āyakaṭṭina nammu Chikkayya Vichârada Chikka Nanjarâ-
4. jayya dēvasthâna-da sīme-pârapattegâra Karakaige sa-
5. hâ baresi kaluhisiḍa nirûpa adâgi Chennapaṭṭana-dalli yi-
6. ruva maṭha yidakke salluva svâstya grâmagalu dēvatâ-
7. rehane sahâ Vyâsarâyara muṭhada Raghunâthatîrthara ha-
8. vâlige hondisi koṭṭu ittashte yathâpiakârakke Chen-
9. napaṭṭana maṭha idakke salluva svâstya grâma dēva-
10. târehane sahâ Chennapaṭṭana maṭhada Lakshmîdharatîrthara la-
11. vâlige naḍesikonḍu baruvantha kaṭṭe mâḍisi iddi-
12. tâda kâraṇa â-mêrege Chennapaṭṭana maṭha idakke salluva
13. svâstya grâma dēvatârehane sahâ Lakshmîdharatîrthara
14. maṭhada havâlu mâḍisi koṇḍu baruvudu yi-Lakshmî-
15. dhuratîrtharige iḥege Chennapaṭṭana aṭṭa ve nevinda neladhara-
16. vâgi koṭṭu baruttâ iruva hanavannu koḍade nilli-
17. sikonḍu â-bage hanavannu vichârada châvaḍige bare mā-
18. ḍikonḍu yi-nirûpada pratiyanru châvaḍi-karaṇika-
19. nakaḍitakke baresi tirugi Lakshmîdharatîrthara havânige
20. koḷuvudu śrī.

Note.

This like the previous number is a nirûp addressed by Kṛṣṇarâja Vodeyar II of Mysore on the 12th lunar day of the dark half of Śrâvana in the year Siddhârthi to Chikkayya of the office of Āyakaṭṭ, Chikkananjârâjayya of the office of Vichâra, and Kanakayya, the *sīme-pârapattegâr* of temples, directing them to invest Lakshmîdharatîrtha of Chennapaṭṭana mutt with the management of the Maṭha at Chennapaṭṭana and of the villages belonging thereto and also conducting the worship of the gods therein, which was formerly administered by Raghunâthatîrtha of the Vyâsarâya Mutt. The nirûp further directs the discontinuance of annual payment of *neladhara* (a grant) from the Aṭṭhavaṇe office to Lakshmîdharatîrtha and remittance of the amount to the Vichârada-Châvaḍi Office. A copy of this nirûp was directed to be preserved in the register of the Châvaḍi-Karaṇika while the original nirûp was to be handed over to Lakshmîdharatîrtha.

4.

Channapaṭṭana Taluk.

Copy of a copper plate grant in the possession of Suphalada Kêśavâchârya at Channapaṭṭana.

1. ramas tunga-śiraś-chumbi-chandra-châmara-châravê 1 trailôkya-nagarâ-rambha-
2. mûlastambhâya Sambhavê 1 Harêr lilâ-Varâhasya damshtrâ-daṇḍas sa
3. pâta nah Hêmâtri-kalaśa yatra dhâtî chhatra-śrīyam dīdhau svasti
4. śrī-vijayâbhyudaya Śâlivânana-śaka-varshangalu 1706
5. neya sanda vartamâna Kiôḍhi-samvatsarâda Phâlguna bahula 8 yalu
6. Âtrêvasa-gôṭṭrar âda Âśvalâyana-sûtrâr âda Annâjirâyara prâ-pautraîâ-
7. da Rangarâyara pautrar âda Bhîmarâyara putrar âda Rangarâ-
8. yaru Kaundînya-sagôṭṭrar âda Âśvalâyana-sûtrâr âda Dharmâ-
9. purî Rangâchâryara prâ-pautrar âda Śêshagiriâchâryara pautra-
10. râda Râmâchâryara putrar âda Śêshagiri-âchâryaravarige
11. barasi koṭṭa griha-dâna-patîa-kramav ent erdare namma ge pitîârjita-
12. vâgi banda Chennapaṭṭana-da killevalliruva namma manege vuttara-
13. dalliruva namma dâna-da koṭṭige bhûmiyannu namma hiriyara mṛita-di-
14. vasa-puṇya-kâladallu sa-hiraṇyâḍaka-dâna-dhârâ-pûrvaka śī-kṛi-
15. śhârpaṇa-pûrvakavâgi koṭṭevâda kâraṇa î-bhûmige sêrida
16. jala-taru-pâshâṇa-akshîṇâgâmi-nidhi-nikshêpa-siddha-sâdhyan-
17. gal emba ashṭa-bhôga-têja-svâmyagaḷannu namma

18. putra-pautra-pâramparavâgi â-chandîârka-sthâyi-
19. galâgi sukhadim anubhavisikoṇḍu munde nîvu mâḍatakkâ dâ-
20. nâḍli-vinimaya-vikrayagaḷ emba vyavahâra chatuṣṭayangaligu
21. nimage saluvudu yembadâgi namma stû-putra-jñâti-dâyâda-
22. sâmantâdyanumatiyinda kottu yidhêvâda kâraṇa nîvu î-
23. bhûmiyalli mane kaṭṭikoṇḍu śreyah-prârthane-mâḍikoṇḍu
24. sukhadinda iruvudu yembadâgi bardu koṭṭa dâna-
25. śâsana idakke sâkshigalu Âditya-chandrâvanilônalaś cha dyaur Lhû-
26. mir apô hrîḍayam Yamaś cha lahaś cha râtriś cha vubhê cha sardhyê
27. dharmâś cha jânâti narasya vṛittam
28. śrîrama

Note.

This is said to be a copy of a copper-plate grant which is not found. It begins with the usual invocation to Sambhu and Varâha and records the gift of a building site inside the fort of Channapaṭṇa to Śêshagiri-vâhârya, son of Râmâchârya, grandson of Śêshagiri-vâhârya, and great-grandson of Dharmapuri Rangâchârya of Kaundinya-sagôtra and Âśvalâyara-sûtra by Rangarâya, son of Bhîmarâya, grandson of Rangarâya, and great-grandson of Annâjirâya of Âtrêyasa-gotra and Âśvalâyara-sûtra, on the anniversary day of the death of the donor's father. The gift is dated the 8th lunar day of the dark half of Phâlguna in the year Kiôdhi, 1706 of Śâlivâhara era, corresponding to 3rd March, A. D. 1785. The witnesses to the grant are stated to be the sun, moon, wind, fire, etc.

5.

At Hosahalli, in the Hobali of Channapaṭṇa, on a stone near the ruined maṇṭapa in the village boundary.

Size 4'—6" × 3'—0".

Kannada language and characters.

1. svasti śrî-vijayâbhyudaya Śâli-
2. vâhana-śaka 1449 neya Saiva-
3. jitu-samvatsarada
4. śrîmanu-mahârâjâdhirâja
5. râja-peramêsvara Krishṇadêva-
6. mahârâyaru prithivî-râ-
7. jvam gaivali Vijayapura-
8. de asêsha nâḍa-gavudu-
9. galu Bavirapanâyakage
10. yajamânatanakke koṭṭa
11. mânyada gadde kha hola
12.

Note.

This inscription records the grant of a field with the sowing capacity of $\frac{1}{2}$ khaṇḍuga to Bavirapanâyaka by all the nâḍa-gavudus of Vijayapura in consideration of his holding the office of Yejemân (headmanship) of the nâḍu in the year Saivajitu, 1449 of Śâli-vâhana era, during the reign of the illustrious mahârâjâdhirâja Krishṇadêva-mahârâya of Vijayanagar. The date is not verifiable.

6.

At the village Kannasandra in the Hobali of Channapaṭṇa, on a rock at the foot of the hill.

Size 3'—3" × 2'—2".

Kannada language and characters.

- | | |
|----------------------|-------------------|
| 1. śrî Râma | 5. makkaḷu Ranga- |
| 2. mahârâja-mâ- | 6. râyara kaṭṭu- |
| 3. nya râja-śrî Bhu- | 7. koḍage hola |
| 4. jangarâyara | 8. śrî śrî śrî |

Note.

This records the grant of a plot of land as *kattukolage* to Rangaiyaru, son of Bhujangaraya.

7.

Bûdinatta grant of Mâsti Krishnarâjagavudarayya dated Saka 1680 in the possession of the agent to Vyâsarâya Mutt at Brahmanyapura in the Hobali of Channapaṭṭa

1. namas tuṅga-śiraś-chumbi-chandra-châmarā-châravê l trailôkya-nagarâ-rambha-mûla-
2. stambhâya Sâmbhavê l svasti śrî-vijayâbhyudaya-Śâlivâhana-śaka-varshaṇ-gaḷu 1680 neya
3. Bahudhânya-nâma-samvatsarâda Āshâdha su 15 lu śrîmad-râjâdhirâja-râ-japaramêśvara śrî vîrapratâpa Śrîangarâya-mahârâyarayyanavaru prithivî-sâmbrâjyam gai-
5. vuttiralu Achyuta-gôtra-pavitrar-âda śrîman-Mâsti-Immaḍi-Chikkadêvarâja-gavudarayyanavara putrar âda Munnaḍi-Hiriya-gavudarayyanavara putrar â-
7. da śrîman Mâsti-Krishnarâja-gavudarayyanavaru śrî-Lakshmîdharatîrtha-śrîpâdangalavarige barisi koṭṭa
8. bhû-dâna-dharma-śâsana-kramiventendare namma Hastigiridurgada âlvikege saluva Tali-
9. guṇṭe hôbali valitavâda Bûdinetta-grâmavannu î-divasa sômôparâga parva-pu-
10. nyakâladaḷlu Sâmbaśiva-pûṭiyâgi nimage dâna-dhârâ-pûrvakavâgi koṭṭev âda kâ-
11. ranâ Achyuta-gôtra-pavitrar âda śrîman Mâsti-Mummaḍi-Chikkadêvarâja-gavudarayya-
12. navara putrarâda Mummaḍi-Hiriyanṇa-gavudarayyanavara putrar âda śrîman-Mâ-
13. sti-Immaḍi-Krishnarâja-gavudarayyanavaru śrîmad Vyâsarâyasa-samsthâ-nâdhîśvararâ-
14. da śrî-Râmachandratîrtha-śrîpâdangalavara vara-kumârakeiâda śrîmal-Lakshmîmanôhara-
15. tîrthavarare kara-kemala-saṅjâtar âda śrîmal Lakshmîdharatîrtha-śrîpâdangalavarige nan-
16. ma Hastigiridurgada âlvikege saluva Taliguṇṭe-hôbali valitavâda Bûdinatta-grâma-
17. vannu sômôparâga-puṇyakâladaḷlu Sâmbaśiva-pûṭiyâgi dâna-dhârâ-pûrvakavâgi ko-
18. ṭṭevâgi î-saivamânyavâgi nimage koṭṭa grâmadânâdhikaraya-parivantane-
19. galige nimage yôgyavâgi sallatakkadâgiyû î-grâmada yalle chatuṣ-sîme-valagana
20. jûl-taru-pâdhâna-midhi-nikshêṭ: lakshîni-âgâmi-siddha-sâdhyangaḷ emba ashṭa-bhôga-têja-
21. svâmvagudannu nîvu anubh-viṣikonḍu baralullavaru vendu śrîmad Vyâsa-
22. râvara samsthânâdhîśvarar âda śrîmad-Râmachandratîrtha-śrîpâdangalavara vara-ku-
23. mîrakar âda śrîmal Lakshmîmanôharatîrtha-śrîpâdangalavara kara-kemala-saṅjâtar
24. âda śrîmal Lakshmîdharatîrtha-śrîpâdangalavarige Achyuta-gôtra-pavitrar âda śrîman-
25. Mâsti-Immaḍi-Chikkadêvarâja-gavudarayyanavara putrar âda Mummaḍi-Hiri-
26. yanṇagavudarayyanavara putrar âda śrîman-Mâsti-Immaḍi-Krishnarâja-gau-
27. darayyanavaru namma Hastigiridurgada âlvikege saluva Taliguṇṭe-hôbali-
28. valitavâda Bûdinatta-grâmavannu â-chandrârka-sthâvigalâgiyû
29. anubhaviṣikonḍu baralullavaru vendu sômôparâga-puṇyakâladaḷlu
30. śrî-Sâmbaśiva-pûṭiyâgi tri-purushôddêśavâgi trikaraṇa-śuddhiyâgi tri-vâcha-
31. kadalliyû dhâreyan eredu barasi koṭṭa bhû-dâna-dharma-śâsana sva-dattâd

32. dviguṇam puṇyam para-dattānupālaram paradattāpahārēṇa sva-dattaṁ
nishphalam bha-
33. vēt sva-dattā putrikā dhātrī para-dattā sahōdarī anya-dattā bhavēn mātā
34. vipra-dattā vasundharā mad-vamśajāḥ para-mahīpati-vamśajā vā yē pārthi-
35. vāḥ satatam ujvala-dharma-chittāḥ mad-dharmam ēva paripālanam ācharanti
tat-
36. pādūkā-dvayam ahaṁ śirasā vahāmi ||

Note.

This is said to be a copy of a copper plate grant the original of which is stated to have been sent to some court as an exhibit. It begins with the usual invocation to Śambhu and records the gift of the village, Būdinatta, in Taliguṇṭe Hobali, in the country of Hastigiridurga with all rights of possession to Lakshmīdharatīrtha, disciple of Lakshmīmanōharatīrtha, who was a disciple of Rāmchandratīrtha of the Vyāsarāya Mutt by Māsti Krishṇarājagaṇḍarāya, son of Mummaḍi Hirevagaṇḍarāya, and grandson of Māsti Immaḍi Chikkadēvarājagaṇḍarāya of Achyuta-gōtia, during the reign of Śrīrangarāya of Vijayanagar. The grant is dated the 15th lunar day of the bright half of Āshāḍha in the year Bahudhānya, 1680 of Śālivāhana era, on the occasion of a lunar eclipse, corresponding to 20th July, A.D. 1758 on which date, there was according to Swami Kannu Pillai's chronology, a lunar eclipse. The record ends with the usual imprecations.

8.

Singanahalli grant of the Vijayanagar King Venkaṭapati-rāya dated Śaka 1516 in the possession of the Vyāsarāya Mutt at Abbūr in the Hobali of Channapaṭṇa.

1. namaḥ tūṅga-śiraś-chumbi-chandra-
2. chāmra-chāravē | trailōkya-nagarā-
3. ram̐ba-mūlastambhāya Śambhāvē ||
4. svasti śrī-vijayābhyudaya Śā-
5. livāhana-śaka-varsha sāviraḍa 500
6. 16 neya Jaya-saṁ | Māga-śu 15
7. lu śrīmad-rājādhirāja rājaparaṁ mē-
8. śvara śrī vīrapratāpa śrī-Venkaṭapati-
9. dēva-mahārāyaru samasta-rājya-
10. vānnu paripālisuva samaya-
11. dōlli avara ājñā-dhārakar āda
12. Sōde Arasappanāyakaru
13. Sōde-rājyavānnu sad-dharmadim
14. paripālisuva kālādalu
15. śrīmat-parama-hamsa-parivrajaka-
16. Vyāsatīrtha-śrīpādangalavaru
17. ārādhisuva śrī-Vēṇugōpālakri-
18. śhṇadēvarige Hulikallinalliriva śrī-
19. Lakshmīnārāyaṇa-muntāda dē-
20. varige amṛitapaḍi nardādīpti
21. rathōtsava pañcha-perva muntāda
22. vibhavangala naḍisuva nimittavāgi
23. dēvara sēvegalū
24. ā-chandrārkaṇḍavāgi naḍava prakāra tāvu tam-
25. ma vidyā-baladinda kūdisida grāma-sīmegala
26. śilā-śāsanagala kramaventendare Sōde-sīmege sa-
27. luva grāma | Kopada grāma | Kesuvinaṁane sthala
28. Amuchimare sthala | Singanahalligrāma | Harima-
29. ne sthala | Hānagōḍu grāma | ubhayasthala grā-
30. ma 10 ke sistu koṭṭu Śravaṇūru 705² 4 da svā-
31. stheyānnu sa-hiraṇyōdaka-dāna-dhārā-pūrvakavāgi
32. śrī-Krishṇadēvarin muntāda dēvarugala
33. sēvege biṭṭevāgi ī-svāstivānnu nimma śishya-
34. pāraparyaṇvāgi āli anubhavisikoṇḍu
35. ēkāṇukūladinda dēvatā-sēveyānnu
36. naḍasikoṇḍu baruvudu yem-
37. du barasikoṭṭa-śāsanake āda sâ-

38. kshigaḷu âditya-chandrâv anilônala-
 39. ś cha dyaur bhûmir âpô hṛdayam Yamaś cha aha' ś cha râtriś cha ubhê cha
 sandhyê
 40. dharmas' cha jânâti narasya vṛittam ||

Note.

This copper-plate grant records the gift of the villages Kopadagrâma, Kesuvinamane sthala, Amuchimane-sthala, Singanahalli-grâma, Harimane-sthala, and Hânagôdu yielding an annual value of 705 Śravaṇûru (Śavaṇûr) vaiahas and 4 haṇas, by the donor Arasappanâyaka, chief of Sôde, a feudatory of the Vijayanagar King Verkaṭapatidêva to the mutt of Mâdhva guru Vyâ. atîrtha for the expenses of maintaining a perpetual lamp-light, food offerings, car-festival, etc., of the god Vêṇugôpâlakṛishṇa in the Mutt and god Lakshminâiâyaṇa in Hulikal. The grant is dated the 15th lunar day of the bright fortnight of Mâgha in the year Jaya, 1516 of Śâlivâhara era, corresponding to 15th January A.D. 1595. The date is not verifiable. The witnesses to the gift are said to be Sun, Moor, Wind, Fire, etc.

9.

Mâpachchârlapalli grant of Javvâdi Vîrappanâyani dated Śaka 1693 in the possession of the Vyâsarâya Mutt at Abbû in the Hobali of Channapaṭṇa.

1. srî-Râma
2. svasti śrî-vijayâbhyudaya Śâlivâhana-śaka-varshambulu 1693 agurêti Nandana-nâma-samvatsaram
3. Āśvayuja-suddha 15 lo śrî-bhû-varâhakshêtrâdhîśvara âranda-nilaya-vimânastha dvi-prakârântargata Śêshaśeila-
4. nivâsa Makaradhvaja-lâvaṇya Dipakarakôṭi-prabhâ-bhâsamâna Ramâ-brahmâdi-niyâmaka sakala-lôka-pâlana-dhurandhara
5. bhakta-jana-mandâra râjâdhiirâja-Mahârâja pûrva-dakshina-paśchimôttara-chatus-samudra-mudritâvanîśvarâbhi-
6. vanditaśrî-Venkaṭachalasvâmi Venkaṭachalamandu ratna-simhâsanârûḍhulai prithvî-sâmbrâjyam châyuchu-
7. nuṇḍagânu śrîmat-paramahamsa-parivrâjakâchârya tvâdyanêka-guṇa-sampanna śrîmat-pada-vâkya-pramâṇa-pârâ-
8. vâra--pârangata sarva-tantra-svatantra śrîmad-Vaishṇava-siddhânta-praticthâpanâchârya śrîmad-Vidyânagara-Karṇâṭaka-
9. simhâsanâdhîśvara śrîmad-Vyâsamuni-Varada-Gôpâlakṛishṇadêva-divya-śrîpâda-padmarâdhaka śrîmad-Vyâsarâya-
10. samsthânâdhipati śrîmal-Lakshmîmanôhara-tîrtha-śrîpâda vara-kumâre śrîmal-Lakshmîdharatîrtha-śrîpâda-kara-kamala-saṇjâta
11. śrîmal-Lakshmîvallabha-tîrtha-śrîpâda-saioja mulaku Vâlmîki-gotia-pavitru-laina Mannala-vamśâbdhi-paipûrṇa-chandîulaina
12. Gutti Hannimbaragoṇḍa Konkaṇadêśa-vibhâshânkulaina Basavaśankara-birudânkitulaina Ângana-
13. mala-śâsanâdhîśvarulaina Mêlupâkam Kambinâyani-Javvâdivaia-murti-Nâyanivari pautru-
14. layina Venkaṭapatinâyani-vâri putrulayina Javvâdi Vîrappanâyani-gânu vrâyinchi yichchina
15. grâma-bhû-dâna-dharma-śâsana-kramam-etlennaru mâ yêlupaḍiki raḍiche chaṭṭusîmalôni Aḍavi-vadḍuna Mâpachchârlapalli-
16. grâmam vaguṭini mîku dhârâ-dattam chêsi sômôparâga-punya-kâlamarḍu sa-hiraṇyôdaka-dâna-dhâra-pûrva-
17. kamugânu tripurushôddêśyamugânu trikaraṇa-siddhigânu tri-vâchaka-mugânu dânadhi-kraya-parivartanaku yôgya-
18. manuṭlugânu dhârâ-dattam chesiyunnâmu ganuka yî-grâmamunaku kaligina niddhi-nikshêpa-jala-taru-pâshâna-
19. akshîṇi-âgâri-iddha-sâdhyambulariyedi ashta-bhôga-têja-svânnyamulen nu vâpî-kûpa-taṭakâima-nivêśana-
20. sahitamugânu mî-putra-pautra-pâramparyamugânu â-charḍiâika-sthâyi-gânu śrî-Vêṇu-gôpâlakṛishṇasvâmi-
21. kainkaryam raḍapinchumari sukhâna unḍamani vrâyinchi yichchina grâma-bhû-dâna-dharma-śâsanamu Bangârunattam

22. pedda-cheruvu kaṭṭi kiinda tūpu-kālavannu-maḍi pu l puttēdu maḍi dhārā-dattangā grāmantō kūḍa yippinchi-
23. nāmuganuka ā-chandrārka-sthâyigānu anubhavincha tagadi
24. dāna-pālanayōi madhyi dānāchi ehhrâyōnupālanam l dārāt svargam avāpnōti pālanād achyutam padam
25. sva-dattād dviguṇam puṇyam para-dattānupālanam para-dattāpahārēra sva-dattam nishphalam bhavētu
26. mad-vamśa jāḥ para-mahīpati-vamśa-jā vā yē bhūmipāḥ satatan nīvala-dharma-chittāḥ l
27. mad-dharmam ēva setatam paripālayanti tat-pāda-padma-yugalam śirasā namāmi l

Note.

This inscription records the gift of the village Māpachchālapalli in Aḍavivaḍḍu to the head of the Vyāsārāya Mutt, named Lakshmīvalle bhatīrtha, disciple of Lakshmī-dharatīrtha, who was a disciple of Lakshmīmanōhara-tīrtha, by Javvādi Viṇappanāyanigāru, son of Venkaṭapatināyanivāru, grandson of Mēlupākeṁ Kanchināyani Javvādi Varāmūrtināyani of the Vālmīki-gōtṛa, a moon to the sea of Mannala family, ruler of the twelve Gutti villages, lord of Korkaṇa-dēśa, possessed of the title of Basava-Śankara, and champion over Anganamēla. The grant is dated the 15th lunar day of the bright half of Āśvayuja in the year, Nandara, 1693, of Śālivāhana era. The date is not verifiable.

10.

Kōṭādhivāsa copper-plate grant of Yatirāya Voḍeyar dated Śaka 1447 in the possession of the agent to Vyāsārāya Mutt, at Abbūr.

1. śrī-Gaṇādhīpatayē namaḥ śrī-gurubhyō namaḥ
2. śrī-Sarasvatyai namaḥ nirvighnam astu śubham astu
3. namas tunga-śiraś-chumbi-chandra-chāmara-chāravē l trailōkya-nagarārambha-mūla-tambhāya
4. Sambhavē svasti śrī-jayābhyudaya nripa-Śālivāhana-śaka-varushaṅgaḷu 1447 sanda
5. yeṇṭaneya vartamāna-Pārthiva-samvatsarada Pālguṇa-śudha 15 Sōma-vāradallu śrīman-mahā-
6. rājādhīrāja rājaparamēśvara śrī-vīrapratāpa śrī-vīra-Kṛishṇarāya-mahārāyaru Vijaya-
7. nagariya simhāsanadallu chittayisi samasta-dushta-nigraha śishta-pratipālaneyāgi saka-
8. la-varṇāśrama-dharmavarnu pratipālīsuttiha kālādallu śrī-Kṛishṇarāya-mahārāyaru Bā-
9. rakūru-rājyavannu Lingarasa-Voḍērige pālīsi ā-nirūpadinda Yatirāya-Voḍēru Bāra-
10. kūru-rājyavan āḷuva-kālādallu śrī-Kṛishṇarāya-mahārāyarige śatru-kshaya mitrōrji-
11. ta-āyur-ārōgya-aśvarya-abhivṛiddhiy āgabēkendu Ānegondiya Raghupa-
12. titīrtha-śrīpāda-voḍēru Śrīnivasatīrtha-śrīpāda-Voḍēru ārādhisuva śrī-Rāmachandra-dē-
13. vara naivēdya nandādīpti avara bhikshā-svāstige koṭṭa dāna-śilā-śāsanada kramav en-
14. tendare Bārakūru-rājyada Kundāpurada grāmada vāḷage Bhaṇḍāra-sthāḷake saluva
15. Kōṭādhivāsa l kke vrakku kuḷa 176-3 nūrayeppattāru mūru haṇavannu Adhivāsada sun-
16. kada ha ga 10 uhhayam ga 186-3 nūra-embhattāru mūru haṇavannu nū
17. śishya-pārampariyavāgi tandukonḍu sukhadalli anubhavisī bahiri yendu
18. Yatirāya-Voḍeyaru Raghupatitīrtha-śrīpāda-Voḍayarigu Śrīnivasatīrtha-Śrīpāda-Vaḍe-
19. yarigū ā-chandrārka-sthâyigāḷagi bāluvirī yendu sōmōparāga-puṁ-
20. nya-kālādallu sa-hiraṇyōdaka-dāna-dhārā-pūrvakavāgi dhāreyaṇ eredu
21. koṭṭevu Kōṭyādhivāsavannu sarvamānya-sthāḷavāgi kuḷavannu kaḍidu koṭṭadda-
22. nru nimma śishya-pārampariyavāgi ā-chandrārka-sthâyigāḷagi bāluhirī yen-

23. du Yatirāya-Voḍeyaru Raghupati-Voḍerigu Śrīrivāsa-Vaḍerigu dhāreya-
era-
24. du koṭṭa śilā-śāsana dāna-pālanayōr madhyē dānāch chhrēyōnupālanam
25. dānāt svargam avāpnōti pālanād achyutam padam Bārakūra Timmarasana
bara-
26. ha Kōṭādhivāsada nālvaru channigaḷa voppa ūra aravatteraḍu vokkalu
voppa
27. Yatirāya-Voḍeyara voppa mangala mahā śrī śrī śrī.

Note.

This inscription records the grant of the village Kōṭādhivāsa in Bhaṇḍāra-sthala in Kundāpura-grāma in Bārakūr Kingdom with an annual income of 186 varahas and 3 haṇas to Ānegondi Raghupati-tīrtha-śrīpādavaḍeyar and Śrīrivāsati-tīrtha-śrīpādavaḍeyar for the expenses connected with the food offerings to god Rāmachandra-dēvaru worshipped by them and for their own maintenance by the donor, Yatirāya Voḍeyar, governor of Bārakūr Kingdom for the welfare of the King Vīra-Kṛishṇarāya mahārāya of Vijayanagar. The grant is dated Monday the 15th lunar day of the bright half of Phālguna in the year Pārthiva, Śaka 1447 corresponding to 26th February A. D. 1526. The record ends with the usual imprecations and the signature of the donor and the witnesses.

11.

Vyāsarājapura copper plate grant of the Vijayanagar King Śrīrangarāya, dated Śaka 1581 in the possession of the Agent, Vyāsarāya Mutt, Abbūr, in the Hobali of Channapaṭṇa.

1. śubham astu
2. namaḥ tunga-śiṃś-chumbi-chandra-chāmara-chāravē trailōkya-
3. nagarāṇṁ mha-mūlastambhāya Sambhavē | Harēr lilāvarā-
4. hasya damshṭrā-dandas sa pātu vaḥ Hēmādri-kalaśā yatra dhātṛi
5. chhatra-śriyam dadhau ēkāśītyadhikē pañcha-śatādhika-sahasrakē
6. śakābdānām Vikāryākhyā-vatsare māsi Kārtikē Paurṇi-
7. māsyām puṇya-vārē śubhē yōge tathaiva cha Bêlūra-
8. nagarē śīmāch-Chennakēśava-sannidhau śrīmat-paramahamsārya-pa-
9. rivrajaka-śekharaḥ pada-vākya-pramāṇākhyā-vārdhi-pāram-
10. gatās cha yē sarva-tantra-svatantrāscha Vyāsarājākhyā-yōgi-
11. naḥ Tarka-Tāṇḍava Tātparyachandrikā-granthakāriṇaḥ | Bhē-
12. dōjjīvana-saṇ-Nyāyāmṛita-mandāra-mañjarī vidvad-vai-
13. dika-maryādā-pālanāya kṛitās cha yē śīmad-Vyāsa-
14. samudrādi-tatākādi-vidhāvināḥ pratyarthi-vādi-
15. nāgānām pañchānana-samās cha yē Kṛishṇarāya-yaśah-ksbī-
16. ra-vārdhi-pūrṇa-sudhākaraḥ Kṛishṇarāya-sabhā-madhyē
17. pūjitā ishṭa-dēvavat tad-vamśa-sambhavaś śīmal-Lakshminārāya-
18. nābhidhāḥ yōgīndrāḥ Kṛishṇa-pat-kañja-sampūjana-parāścha
19. yē tat-pāṇi-padma-sañjāta-Raghunāthākhyā-yōginē
20. Bêlūru-pura-sīmāyām antarbhāvam samāśritam
21. Bommāṇḍihalli-sīmāntam pūrvasyām diśi samsthitam
22. Muṇḍagaṇḍākya-sīmāntam āgneyyām diśi samsthitam u-
23. ttarasām Indumati . . . nadvā parishkrītam Sūlāpurā-
24. khyā-sīmāntam uttarasyām diśi sthitam Hirēmēdūru-si-
25. māntam īśānyām diśi samsthitam vidhi-nikshēpa-pāshāṇa-si-
26. ddha-sādhyādi-samyutam akshīnāgāmi-samyuktam naḥi-ku-
27. lyā-sa-manvitam śishya-praśishya-bhōgārham kramād ā-cha-
28. dra-tārakam sarvamānyam chatuḥ-sīmā-sahitam cheika-bhō-
29. gyakam pratināmnā śōbharēna Vyāsarājapurā-
30. bhidham Śimbuga-grāma-nāmānam sarva-sasyābhiśōbhitam
31. śīmad-rājādhirājākhyē śrī-rāja-paramēśvarē śīmad-vi-
32. rapratāpa-śrī-Vīra-Śrīranga-bhūmipē śrī-samyuktē mahārājyē
33. Ghanaśūla-mahāpuri ratna-simhāsanāi ūdhē sāmrajyā-
34. bhisamanvitē Ātrēya-gōtrajōtpannaḥ Āpastambākhyā-
35. sūtrakah Yajur-vēdi sadā dharmā-pa-

36. rāyaṇaḥ Śrīrangarājadēvādi-mahārāja-padābhidhāḥ
37. sa-hiraṇya-payō-dhārā-pūrvakam dattavān mudā
38. śrī-Rāma

Note.

This inscription begins with the usual invocation to Sambhu and Varāha incarnation of Viṣṇu. It records the grant of the village Śambuga re-named Vyāsarājapura (with boundaries specified) in Bêlûr-pura-sīma by the Vijayanagar King Śrīrangarāja seated on the jewelled throne in Ghanaśaila (Pennkoṇḍa) to Rāgaunāthayogi, disciple of Lakshmī-nārāyaṇa-yōgi, worshipper of god Kṛiṣṇa and spiritual descendant of the sage Vyāsa-rāja who was author of Tarkatāṇḍava, Tātparya-chandrika, Bhêdôjjīvana, and Nyāyā-mṛita, constructor of the tanks Vyāsasamudra, etc., revered by King Kṛiṣṇarāja. The grant is dated the full moon day in the month of Kārtika in the year Vikāri, 1581 of Śālivāhana era corresponding to 20th November, A. D. 1659 and is issued from the city of Bêlûr in the presence of the god Chennakēśava. It concludes with the signature of the King, Śrī Rāma.

12.

Kôdamagge grant of Hanumappa Nāyaka, chief of Santebennûr, dated Śaka 1568 in the possession of the Agent, Vyāsarāja Mutt, Abbûr, in the Hobali of Channapaṭṇa.

1. namas tunga-śiraś-chumbi-chandra-chāmara-
2. chāravêl trailôkya-nagarārambha-mûla-
3. stambhāya Sambhavê svasti śrī-jayâ-
4. bhyudaya nṛipa-Śālivāhana-śaka-va-
5. rushi 1568 neya vartamānakke sa-
6. lluva Sarvajitu-samvatsarada Pālg-
7. ṇa śuddha 15 rallu Svādeya Hayagrīva-
8. svāmigaḷavara samsthānada śrī-Kṛiṣṇadē-
9. vara charanāravindakke śīmat Sante-
10. binnûru Rāmachandradēvara
11. pāda-padmārādhakar āda Hanumantadē-
12. vara nija-bhaktarāda Pūllānvaya-
13. da Kengannanāyakana pautrar ā-
14. da Immaḍi Hanumappanāyaka-
15. ra putrar āda Niechamadavaniga
16. Hanumappanāyakaru barasi ko-
17. tṭa dāna-paṭṭe kramav entendare
18. Āragada Vēṇṭhekke saluva Gangema-
19. tlanāda Basavāpaṭṇada hobali
20. Holêhonnûru sīme Ānevêri-
21. nādina vaḷagaṇa Mallāpurada
22. pratināma Kôdamagge-grāmavannu
23. Tungabhedrâ-Kûḍliyallu maṭha-
24. kaṭṭikoṇḍu snāna-japa-mādikon-
25. ḍu iruva nimitta i-grāmada si-
26. stu ga 70.0 eppattu varahada
27. bhūmiyannu chandrôparāga-
28. parva-puṇya-kāladallû namma
29. mātâ-pitrigaḷige puṇya-barabê-
30. kendu Rāmāpitavāgi koṭṭu i-
31. dhêve nīvu rimma śishya-pāraparya-
32. vāgi anubhavisikoṇḍu bahiri
33. yendu barasi koṭṭa bhû-dāna-
34. paṭṭe idakke sākshigaḷu
35. Āditya-chandrāv anilōnalaś cha dyaur
36. bhūmir āpô hṛidayam Ya-
37. māś cha ahaś cha rātriś cha ubhê cha san-
38. dhyê dharmāś cha jānāti narasya vṛittam
39. dāna-pālanayôr madhyê dānâ-
40. chhrêyônupālanam dānāt svarga-
41. mavāpnôti pālanād achyutam pa-

42. dam sva-dattâd dvigunam punyam
 43. para-dattânupâlanam para-dattâpahâ-
 44. rêṇa sva-dattam nishphalam bhavêt ||

Note.

This inscription records the gift of the village Mallâpur also called Kôḍamagge yielding the annual income of 70 varahas in Ânevêrinâḍu in Hoḷehonnûru-sîme in Gangematlanâḍ in the Hobali of Basavâpatṇa in Âragada Vênṭheya, to the Mutt of Hayagrîvasvâmi of Svâde for religious service and for the peace of the donor's departed parents, by the Santebennûr chief Niechamadavaniga Harumappa Nâyaka, son of Immaḍi Hanumappa Nâyaka, grandson of Kenganna Nayaka of Phullânvaya, worshipper of the god Râmachandra at Santebennûru and devoted to the god Hanumantadêvaru. It is dated the 15th lunar day of the bright fortnight of Phâlguna in Sarvajit, the year 1568 of Sâlivâhana era, corresponding to 11th March 1647. There was no lunar eclipse on the day, as stated in the grant. The record ends with the usual imprecatory stanzas.

13.

Closept Taluk.

On a stone lying in a grove of trees at the foot of the hill in the village Nâgêhalli.

Size 3'—3''×1'—6''

Kannada language and characters.

1	śrî-Vikrama-sam || dalu	4	yana mânyada
2	taḷada sêṇabôva	5	hola śrî śrî
3	Timmâjamma-		

Note.

This inscription records that a plot of land was given as *mânya* to Timmâjammaya, *sêṇabova* of the place in the year Vikrama.

14.

Hoskote Taluk.

In the village Koṇḍênahalli, on a piece of stone lying in the Government waste land near the stone mantap to the east.

Size 1'—6''×1'—6''.

Kannada language and characters.

1.	śubham astu	4.	maṇṭapa-dharmake
2	śrîmatu Râmôjana	5.	mangaḷa śubha śrî
3	maga Timmôjana		

Note.

This records the construction of the Maṇṭapa close by by Timmôja, son of Râmôja.

15.

At the village Bissanahalli, in the Hobali of Nandagudi, on a rock set up in a grove of *honge* trees to the east.

Size 2'—3''×1'—6''.

Kannada language and characters.

1. śrîmatu râjamâ-
2. nya Kempêgaḍaru
3. Maṭhada Vîrapadêva-
4. rige dayapâlisida
5. manyada hola .

Note.

This records the grant of a field as a *mânya* to Maṭhada Vîrapadêvaru by the illustrious *râjamânya* Kempegauḍa (Chief of Mâgaḍi ?)

16.

At the village Agrahâra, on a stone set up in the field of Muniyappa to the east.

Size 4'—3" × 2'—9".

Kannada language and characters.

1. Gaṇâdhipatâyam namaḥ śubha-
2. m astu Raktâkshi-samvatsarada
3. Mâgha-śu 5 lu śrîmatu
4. Śambhōjarâyara kâladaḷu
5. śrî-Mâdêśvaraḍêvara dîpârâdha-
6. negendu Dêvayanâyakaru
7. koṭṭa mânyada hola kham ||o i-
8. danu keḍisidavanu tande-tâyiga-
9. ḷa diôhiy âguvanu śrî śrî śrî

Note.

This inscription records the grant of a plot of land with the sowing capacity of half a Khaṇḍuga for the worship of god Mâdêśvara by Dêvayanâyaka during the reign of the illustrious Śambhōjarâya (Maharatta King Sâmbhâji) on the 5th lunar day of the bright half of Mâgha in the year Raktâkshi.

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CHITALDRUG DISTRICT.

Molakâlmuru Taluk.

17.

At the village Molakâlmuru, in the Hobali of Molakâlmuru, on a stone set up in the field of Giryajja.

Kannada language and characters.

Size $3\frac{1}{2}' \times 2'$.

1. śiî Śālivāhana-śaka . . . ne-
2. ya || Bhāva-samvatsarada Vayi-
3. śākhada bahula 10 Sô-
4. mavâradandu . Bo-
5. marâjaru
6. dalli . . . su a-
7. varu
8. . . . mādīsida
9. . . . koṭṭa kapile bāviya dharma
10. mangala mahâ .

Translation.

On Monday the 10th lunar day of the dark half of the month of Vaiśākha (April-May) of the year Bhāva, śaka is the well with water-lift caused to be constructed by Bomarāja.

18.

At Bairâpura, in the Hobali of Molakâlmuru, on a stone set up by the side of the house of Mallayya.

Telugu language and characters.

Size $5\frac{1}{2}' \times 1\frac{1}{6}'$.

- | | |
|------------------|----------------------|
| 1. śrīnamtu- | 6. hāgāyaka |
| 2. Luṃkiya Ba- | 7. gūnu |
| 3. yaravadava- | 8. va danu |
| 4. riki Herava- | 9. pala-dina |
| 5. ra Râyapa-ma- | 10—20 . . . . . \|\| |

Note.

This inscription is not dated and is engraved in Telugu, the language of the inhabitants of the village, Bhairâpura. They form a sect called Herava or Eleva, of whom a majority live by begging. They take a bull decorated with bracelets and other ornaments and go from house to house in villages ringing a bell and singing their songs. The villagers whom they call their Bhaktas or devotees give them rice, grains, cloth, coats and other things.

The inscription seems to record some gift made by Râyapa, an Eleva, to Bhairva, the village deity on the hill close to the village.

On a rock in the field belonging to Pāpaya to the west of the deserted village Ayya-
nahalli in the Hobali of Moḷakālmuru

Kannaḍa characters and language.

- 1 dēvarige
- 2 Rāmaga
- 3 Bomaṇṇanayakaru
- 4 makatīna Chennavî-
5. radēvara bokattada-
6. li koṭṭadu chinmaya Garuḍa-
7. padēvaru
8. di
9. kaṭida charante Kôra bareda śāsana

Note.

The inscription is almost effaced and only a few lines are legible. It records the gift of the image of Garuḍa (Kite) to the temple of god Chennavînadēva by Bommaṇṇa Nāyaka. The name of the engraver of the inscription is stated to be Kôra.

20.

Hariharapura grant of King Harihara II of Vijayanagar, dated Śaka 1315 in the possession of Basavaṇṇagaḍa, *patel* of the village Kaḍḍihalli in the Hôbali of Dēva-samudra, received through Mr. Gopalaiya, Forest Ranger.

Three Plates : Nāgara characters.

Size 7"×8"

I (b).

1. śrī-Gaṇādhipatayê namaḥ namas tunga-śiraś-chumbi-chandra-châ-
2. mara-châravê l trailôkya-nagarârambha-mûlastambhâya
3. Śambhavê l Gajânanô vijayatê danta-kôṭim dadhâti
4. yah l grāmân Harihara-prâptân likhitum lēkhinî-
5. m iva l sa tu svikartukâmēbhyô dattâm ¹ dâtum ivô-
6. ddharan' l akûpârâd apârâd yah sa pâyâd Âdisû-
7. karaḥ l Trimûrti-bhâjâṃ bhajatê trisandhyam trayîmayam
8. yam śirasâ trivargeḥ l sa karmasâkshî jagatâm trayânâm
9. pushpâtu vah sarva-sukhâṇi Pûshâ l trilôkî-bhartâpi Tri-
10. purajayinâ mûrdhani dhritâḥ sudhâbhiḥ kurvânô sura-
11. parishadâm pâraṇa-vidhim l Harêr vâmaṃ chakshur hata-ka-
12. mala-rôchir nija-ruchâ pramôdam yushmâkam prathayatu
13. nikâmam himakarâḥ l mathyamâna- payôrâsâv âvi-
14. râsît sa Chandramâḥ l Lakshmî-kalpalatâ-vriksha-kâmadhênu-sa-
15. hôdaraḥ l kalâdharas tasya kulê Yayâtir udabhût tataḥ l
16. tad-âdi yat-kulam lôkê khyâtam âsît tad-âkhyayâ l ya-
17. smin Yadu-kula-ślâghyô sañjâtas Sangamêśvaraḥ l â
18. karô guṇa-ratnânâm tasmâ [t] śrī-Sangamêśvaraḥ l sangama [ś]

II (a).

19. Śrī-Sarasvatyôr abhûd yatrâpi durlabhah l pârijata ivâm-
20. bhôdhêr udabhûd Bukkabhûpatih l tasyânnjô Bukkarâyah Râma-
21. syêva tu Lakshmanah l sa tu sarva-viôdhînâm mrigânâm kêsarî
22. yathâ l nakshatrânâm śasîr iva manîmâm iva kaustubhah l nri-
23. pa-madhyê Bukkarâya-ghanatêjôditam yayau l tasya Gaurâmbi-
24. kâ-jânê [s] tanayô vinayônnataḥ l hâragaura-yaśah-pûra-hâ-
25. rî Hariharêśvaraḥ l balî bhîmas setyavâdî dhâimikas-su-
26. jana-priyah l tyâgê Kernô ranê sûrah kripâlur nîtimân
27. sudhîḥ l pûrvâbhibhâshî sumukhô jitâkshô dhî-jitêndriyah l
28. sarva-śâstra-viehârajña [s] sarva-vêda ² nibarhanah l lôkôtta-
29. râdhika-guṇah sârvabhaumô' bhavad bhuvi l râja-vamśê Harihara-
30. râya tējôdhikam babhau l svasti samasta-bhû-maṇḍala-va-

1. Read *dharâm*.

2. Read *vairi*.

31. rtamâna-râjaparmêśvara pûrvapaśchima-dakṣiṇôttara-samu-
32. draika-nâyaka bhâṣhâ-langhita-râjanya-bhujanga Hindu-
33. râyasuratrâṇa saraṇâgata-vajra-pañjaia sakala-
34. bhuvana-bhayônnata-duṣṭaśârdûla-mardana śhōḍaśa-mahâdâ-
35. na-brimhita sucharitâyamâna-chatuṣṭi-shashti-kalâ-vilâ-
36. sa-darpaṇêśa l Śâlîvâhana-nirṇîtê śaka-varṣha-kramâ-
37. gataih ¹ l bânêndu-guṇa-bhû-yuktê Bhâvê vikhyâta-vatsarê l mâsi

II (b)

38. Bhâdrapadâkhyâtê krishṇa-pakṣhê viśêṣhatah l nakṣatrê Rohinî-chai-
39. va Vyatîpâta-mahâtithau l yuktê cha Kapilê shashthî Bhṛigu-vâ-
40. ra-samanvitê l puṇya-lakṣhaṇa-samyuktê Tungabhadrâ-nadî-ta-
41. tē l kṣhêtrê cha Bhâskarê sthânê Haima-kûtôpaśobhitê l śrî-Virû-
42. pâkṣhadêvasya sannidhau cha viśêṣhatah l Hariharasya ² mahâ-
43. râya-dharmavṛidhyânitas sudhîh l Râyadurga-sthalê Pûrṇâ-nadî
44. Halatarâhvayâ l tat-sîmôttarakê bhâgê girim Varadarâja-
45. sul grâmaṁ cha pratinâmôyaṁ ³ Hariharâkhyâ-puraṁ nagha ⁴ l grâ-
46. maṁ grâsa-tad-ardham cha tat-samîpê puraṁ naghâ ⁵ Benṇekallaka-
47. raḍihalityabhihitam ⁶ cha manôharam l Bhâradvâjasa-gô-
48. traś cha bahṛirê cha ⁷ vichakṣhaṇâh l sakalâgamadharmajñâh śhaṭ-ka-
49. rma-niratâ nidhi ⁸ l daivajña śakuna-jñâś cha l tathâ Dêvagurû-
50. pamâ vêda-vêdânga-vêdârtha-tatvârtham vêtti bhûsurah l Tri-
51. vikramâkhyâ-viduṣhah putrâya guṇaśâlinê l Mâyibhattêtî
52. nâm[n] ê cha dattâm grâma-dvayaṁ yatah l Hariharâkhyapuraṁ svarṇa-dâ-
53. na-dhâi-purassaram l sarvamânyâgrahâram cha sarva-bâdhâ-vivarjitam l
54. nidhi-nikṣhêpa-pâṣhâṇa-siddha-sâdhya-jalânvitam l akṣhîṇâgâmi-sam-
55. yuktam êkabhōgya-purassaram l tva ⁹ putra-pautra-pariyanto ¹⁰ mâ bhûd ¹¹
- â-chandra-tâ-
56. rakam l vikhyâtê nêtra-sankhyâ cha sâśi-vêdâś cha sankhyayâ l tais tais śi-

III (a)

57. mânvitaś chihnaiḥ dikṣhu prâchyâdîshu kramât l sîmânô-[syâ] l grahârasyâ
58. likhya [n] tēdêśabhâṣhayâ l palâyadhvam palâyadhvam rê iê śakuna-dâm-
59. bhikâh l Ayyaṇam Mâyâṇankōyaṁ śakuna-dig-gaja-kêsarî l dâ-
60. na-pâlanayôr madhyê dânaś chhṛêyônupâlanam l dânat svargam avâpnô
61. ti pâlânâd aehyutam padaṁ l sva-dattâd dviguṇam puṇyam para-dattânu-
- pâla-
62. nam l para-dattâpahârêṇa svadattam nishphalam bhavêt sva-dattâm para-
63. ttâm vâ yô harêtî vasundharâ shashthî varṣha-sahâsraṇi viṣṭâyâm jā-
64. yatê krimîn ¹² l yêkaiva bhaginî lôkê sarvêṣhâm êva bhûbhujâm l na
- bhōjyâ
65. na kara-grâhyâ vipra-dattâ vasundharâ l sâmanyōyaṁ dharma-sêtur nṛi-
- pâṇam
66. kâlê kâlê pâlânîyô bhavadbhiḥ l sarvân êtân bhâvinah pârthivêndriân bhûyô
67. bhûyô yâchatê Râmachandrah ||
68. śrî-Virûpâkṣha (In Kanîḍa characters):

Translation.

Obeisance to Gaṇâdhipati. Salutation to Śambhu, beautiful with the fly-flap-like moon touching his lofty forehead and who is the foundation pillar of the city of the three worlds. Victorious be the Elephant-faced god (Gaṇêśa) who assumed a pointed tusk that it might be a style for writing down the names of villages received from Harihara. May the Original Boar protect you—the Boar who lifted up the earth from the boundless ocean in order that it might be bestowed upon the virtuous who desire to obtain it. May Pûshan who is formed of Trîmûrtis and in whom are contained the three Vêdas and whom the people of the three higher castes worship devoutly during the three periods of the day (sandhyâ) and who is a witness to all the acts done in the three

1. Read *kramâgate*.
 2. Read *Hariharaścha*.
 3. Read *pratinâmnâyam*.
 4. Read *tathâ*.
 5. Read *tathâ*.
 6. Read *abhidham*.

7. Read *bahvrichaścha*.
 8. Read *niratô' naghah*.
 9. Read *tvat*.
 10. Read *pariyantam*.
 11. Read *yâvad*.
 12. Read *krimih*.

worlds increase your happiness. May the Moon who is borne on head by Siva, the Lord of the three worlds and the conqueror of Tripura, who feeds with his rays hosts of the gods, who is the left eye of Hari and whose light makes the lotuses fade—grant you abundance of joy.

During the churning of the ocean was born the Moon who is the brother of Lakshmî, Kalpa creeper and Kalpa tree and the Celestial Cow. In the race of the moon was born Yayâti whose son was Yadu after whom the family was called and became famous in the world. In that famous line of Yadu was born Sangamêśvara who was a mire of good qualities and in whom was seen the rare union, of the goddess of wealth and of learning. Like the Pârijâta tree from ocean was born King Bukka from Sangamêśvara. Bukkarâya was his younger brother (?) like Lakshmana to Râma. He was a lion to the deer-like hostile chiefs and shone with great splendour among kings like the moon among stars and Kaustubha among gems.

His son by Gaurâmbika was Harihara, renowned for his courteous manners, possessed of a fame as white as a string of pearls, strong, terrible to enemies, honest, virtuous, beloved of good people, a Karna in liberality, brave in war, compassionate, politic, wise, eloquent, handsome, whose senses and mind were under thorough self-control, well-versed in the study of all śâstras, skilled in all Vêdas, possessed of virtues unrivalled in the world and shining with kingly lustre.

Be it well ! Lord of all Kings in the world, sole master of all the four oceans in the east, west, south and north, a champion over Kings who break their word, a Sultan of Hindu Kings, an adamantine cage to those who take refuge in him, destroyer of all the wicked people in the world, bestower of sixteen famous gifts, famous for his high character, a hand-mirror to the sixty-four arts, (was King Harihara). In the year 1315 of Sâlivahana era, during the year named Bhâva, in the month of Bhâdrapada and in the dark fortnight, on Friday the 6th lunar day called Kapilâ-shashthi, with the constellation Rôhini and with Vyatîpâta, the charitable and high-minded King Harihara made a gift in the presence of God Virûpâksha, on the bank of the Tungabhadra river, in the sacred place called Bhâskara-kshêtra fortified by the Hêmakûta hill, of the village Varadarâjagiri renamed Hariharapura and Bennekarâdiyahalli situated in Râyadurga-sthala to the north of the river Pûrnpâ also called Halatara.

To the learned Trivikrama was born the Brahman named Mâyibhaṭṭa of Bhâradvâja-gôtra and Rikṣakhâ, well versed in all the âgamas and rules of conduct, engaged in the six-fold duties of a Brahman, skilled in the study of astrology and the interpretation of omens, as wise as Brihaspati, learned in the Vêdas and Vêdângas. To this Brahman Mâyibhaṭṭa were granted by the King with pouring of water and gift of gold, the two villages as Sarvamânya agraḥâras free from all imposts, with all rights and powers of possession including the right to treasure underground, minerals and the like to be enjoyed by himself and his descendants perpetually The boundaries of the agraḥâra are described in the vernacular language.

Run away ! Run away ! O ye who pretend to a knowledge of omens. Here is Ayyaṇa Mâyana, a lion to the elephants of the cardinal directions, who are the persons that interpret omens.

Between making a new gift and protecting one already made, protecting is better than making a gift. By making a gift one goes to Svarga while by protecting a gift one attains regions of everlasting bliss. Maintaining a gift of another is twice as meritorious as making a gift oneself. By seizing another man's gift, the gift made by oneself is rendered fruitless. Whoever confiscates land given away by himself or others is born as a worm in ordure for sixty thousand years. The land bestowed on a Brahman is a common sister to all Kings; she is to be neither enjoyed by them nor seized by hand (taxed). Râmachandra thus begs of all future Kings; This bridge of dharma is common to you all and is to be maintained by you from time to time .

Virûpâksha.

Note.

' The cyclic year corresponds to 1394 A. D. but not to A. D. 1393 which is given in the grant. The week day is wrong either in the case of 1393 or 1394. The inscription abounds in errors.

At Karaḍihalli, in the Hobali of Dēvasamudra, a copper inscription in the possession of Ganga, son of Gollara Timmappa.

Size 6" × 3".

Kannaḍa language and characters.

1. Virûpāksha-Kumârasvâmi
2. śrî-vijayâbhyudaya Śâlivâhana-śakavarusha-
3. ngaḷu 1400 varushaṅgaḷu Dhātu-nâma saṃ || da Kârtika śu-
4. da 9 yallu Achyutarâyaru Krishṇarâyaru kotadu
5. Gôlakonḍe Timmanâyakage koṭṭadu Vidyānagaradalli daḷavâ-
6. yike paṭṭa koḍuvâga sâkshi Paṭṭaṇaṣetti Virapa, Holina
7. Hampanna Goḍagupâla Kaḍaba Râmanṇa yi-muntâda-
8. vara mukhântradallu ivarige Timmanâyakana kumâra
9. Hire Tirumalanâykas, Chikkatirumalanâyka Gôlakonḍe-
10. liddu banda taravâya doḍḍa pâlēgâraṇendu namma
11. kshatri-kuladalli koṭṭaddu tapalikâgaḍu manistanadavara ma-
12. gan endu Gôlakonḍe biṭṭeṇḍu chinte mâḍadireṇḍu a-
13. daṇashṭu sîme yitlakoduta yidêvi endu âḍideu Tu-
14. rugôḍu ninage mâtu koṭṭa kâraṇaḍinda Turugôḍu Tâ-
15. lôkinalli nûrâmûvatali Byâḍara Timmanâykanu nîvu yi-
16. baru savanâgi Chendra Sûrya iru pariyantradallu anu-
17. bhavisikonḍu bareṇḍu nimma putra pautra pariyantra a-
18. nubhavisikonḍu bareṇḍu jâgiri grâma Yallâ-pura 1 Geṇute-
19. hâḷu 1 Dâsâpura 1 tanna jâgiri-grâmada vaḷage dorigaḷa
20. mukhântra Konchigeri Yamma Basappanavarige dorigaḷa
21. mukhântra naḍasikoḍuvadendu âḍidanu Tirumalanâ-
22. ykana kumâra Dâsâlanâyka māṇḍi kudure saḥavâgi daṇḍige agâḍiya na-
23. ḍisuttareṇḍu ide prakâra nimma doretanadalli nîu tapali-
24. kâgaḍu yendu nîu tappidare Krishṭra âṇe Tirumalanâyka-
25. na māḍe mân̄ya vûru ummaḷige grâma grâmada mân̄ya nâ-
26. u tapidare gôhatya tappadu yi-prakâra

(Other side).

27. birule dorigaḷu tilivâcha tappidare
28. viravatana masûḍi vaḷage kondhâge Brâhmaṇa tappida-
29. ranâta-putrana kondhâge nâḍiga dēśâyimukhântrada-
30. llu kere kaṭṭisiddu Dâsâlanâykana yaraḍu sâvira varaha
31. î-prakâra kaṭṭiddakke kere hindala hola 81 Byâgâra Hanuma-
32. ṇṇa Mâdigara Bîmanṇa î-prakâra 12 māṇḍi svâstimantara mukhâ-
33. ntra śâsana hoḍisi chendra-śûryya iha pariyantradallu
34. śâsana hâki namma maneya bâgilige Hîndôḷi Sangamana gu-
35. ḍi hinde śâsana hâki idditu î-prakara namma māṇi dēva-
36. ti âḍa Kanniyatammanu

Note.

This inscription is dated the 9th lunar day of the white half of Kârtika of the year Dhātu. Śaka 1400 and records the gift of a village to Tirumala Nâyaka by Achyutarâya and Krishṇarâya.

A copper inscription in the possession of Durga, watchman of Bommadēvanahalli in the Hobli of Dēvasamudra.

(One plate; no seal; handle with a small hole).

Size 1¼" × 1½"

Telugu language and characters.

śrî-Virupākshayâ.

1. namastunga vē 1 svasti śrî-vijayâ-
2. bhyudaya Śâlivâhana-śa-
3. ka samvatsaramulu 960 Prabhava-samvatsaram Mârḡaśira śuddha 5 varaku
4. Vidyānagaram vēḷina rājuḷu prithvî samagram veluchundagâ savârula

3. nāmānkitālu Bukkarāju Dēvarāju Sangamarāju Harihararāju tannuḍu Bukkarāju itani kumāruḍu Harihararāju itari ko-
4. ḍaku Vikramarāju kumāruḍu Bukkarāju iyyana kumāruḍu Dēvarāju modalainavāru rāḷyam veluchundagāru Nagaram dēsamu-
5. nunchi Kurubavāḍu Muḍigōtram Paṭṭarāmanagaḍu-Bhinarāmanagaḍu Paras'unagaḍu Chinaparuśanagaḍu mēḍubandlatōnu i-rāḷyā-
6. niki vacchehi Baridenapalle sthāpanam chēsi akāḍa raḍḍirikam anubhavinchi taruvātānu sāmicheruvu sthāpanam chēsi raḍḍirikam anubhavinchiri yin-
7. dukala Kurubaviti perukuna gonḍlavāru Kōṭala-gōtram Nāḍagaḍu Siddanagaḍu Dēsāyi Karaṇam Hanamantarāyūdu Timmarāyūdu
8. vīru Smārtha brāhmalu kuruba Aradala Nāgappa mēṭivāḍḍu induku nāḍa talāri Maṇigela-gōtram Vīralingānāyakūdu vāri talārlu
9. Kanuma Kambanayaḍu Lingānāyakūdu Dāsināyakūdu Kammara Nāgappa Voḍla Rāmalingappa maṭhavāru Voḍḍumale Svāmulu maṭha-
10. pati Lingayya nāḍita Rāmalingaḍu sarābu Narasingaḍu bārika Chitrayāchakala Rāmagaḍu parchāngam Yallambhaṭlu tambaḍi Nāguḍu
11. chakārulu Kindikēri Mālagāḍu Aikēri Kṛergetṭi Sāmīgāḍu paṇḍrenḍu āyagāḍḍu saḥā muraḍi Śīrekollam sthāpana-chevinchi kaṭṭinchinadi
12. vūrilō vuṇḍe bhāvi Rāmanagaḍu tōvinchinadi Rāmēśvarūdu Bhōgēśvarūdu iṭṭim pelvalugā guḍikaṭṭinchi sthāpana-chevinchinu Dēsāyi Kara-
13. nālu Venkaṭaramaṇu Hanumantarāyari guḍi kaṭṭinchi sthāpanam chevinchināḍu Rāmanagaḍu Muttyālamma-guḍi cheruvu kaṭṭinchinaḍu Sāmichella cheru-
14. vu Paruśanagaḍu kaṭṭinchenu paṇḍenḍu mandi āyagāḍḍu saḥā kaṭṭinchina grāmālu Bommakapalli Kōṇapuram Rājāpuram Tammayya-
15. palle Koncha-Nāgalāpuram Bommādevārapalle Śīrekollam Kaipuna gollavāḍu Joddi yeguka vuṇḍagānu i-paṇḍrenḍu man-
16. di āyagāḍḍu gollavāḍḍu saḥa Karaḍipallekaṭṭinchiri yindulōṇanu raḍḍirikam golla Yaranāgaunidi sagam kuruba Rāmāna-
17. gaunidi mēṭikāpuvu Parapaḍḍo Vōbayya iṇṭi pēru Durgam Vāra vuṇḍēvata chinnadēvataku pūjārlu mēṭikāpu i-gra-
18. mālaku kasaba Muraḍi Śīrekollam i-grāmānugrāmālakam polamera nirṇayam chēsinadi mahārājulu Vidyānagarānunchi
19. daḷavāyi Jingamanāyinni nāḍatalāri Tirumala-nāyinni pampinchi vuṇḍagānu iṇḍlu Hirehāla Bīranagaḍa karaṇam
20. Krishṭappa Pulakurti Kariyalagaḍu karaṇam Puṭṭayya Nagalāpuram raḍi Rēvayya karaṇam Girepayya Lanji reḍi Lingayya karaṇam Śrī-
21. hareppa Kūllūru raḍḍi Māllayya karaṇam Dāsappa Haḍagali raḍḍi Dāsappa Kāḍlūru raḍḍi Basappa Bādanapalle raḍḍi Vīrappa karaṇam Hareppa mo-
22. dalayna raḍḍi-karaṇālanu pilupinchukonē sāsavāḍu Singenapalle Sūranagaḍu karaṇam Venkappa i- raḍḍi-karaṇālu paṇḍen-
23. ḍu mandi āyagāḍḍulanu rappinchi Śīrekollam raḍḍi-karaṇālu Dēsāyi Nāḍagaḍu paṇḍenḍu mandi āyagāḍḍulanu pilupin-
24. chi ilakuvāḍḍlaku sammāti chēsi dakshināniki Chinnagaṭṭu dāniki daggera vuttarānaku Nyālabāṇḍa gaḍu Śīrekollam Kūllūru Ha-
25. ḍagali Sāsavāḍu Singepalle i-nāḷgu grāmālaku mugguḍḍa chēvinchi nālku grāmāla paṇḍrenḍu mandi āyagāḍḍu sammātigāru
26. Goḍagupālūdu sūrya-chandrula ā-baṇḍmāḍa māḍa sthāpanam chevinchināru ā-baṇḍdagera chinnagaḍḍu gaḍḍu yi-guṇḍlu chinnagaṭṭu na-
27. ḍuma baṇḍagaḍḍu l dāniki paramaṭa yarrnela nallanela karasina chōṭuna Goḍagupāluni nāṭina rāyi sthāpana-chevinchināru l dāni-
28. ṭa Nāgalāpuram vūratālu naḍuma vanka dāniki uttarāna bāṇ m yasigelōna Goḍagupāluni nāṭina rāyi sthāpana-chevinchināru l dāniki
29. paramaṭam Rāyadurgam mārgāniki tūrpuna nāṭu rāyi veyinchināru mārgam paramaṭa lingamudra-rāyi veyinchinavāru Rā-
30. mēḍēvara koṇḍaku poyye mārgamulōna nāṭina rāyi mēḍa Goḍagupāluni rāyi veyinchināru dāniki paramaṭa Goḍagupāluni rāyi sthāpanam
31. veyinchināru dāniki paramaṭa Goḍagupāluni nāṭina rāyi veyinchināru dāniki paramaṭa sāsavanka daggera Goḍagupāluni rāyi veyinchināru Rā-
32. mēḍēvara koṇḍaku poyye mārgamulōna nāṭina rāyi mēḍa Goḍagupāluni rāyi veyinchināru dāniki Goḍagupāluni rāyi sthāpanam
33. veyinchināru dāniki paramaṭa Goḍagupāluni nāṭina rāyi veyinchināru dāniki paramaṭa boyi Timmani nela baṇḍa mēḍa Goḍagupā-

34. luni nâṭina rāyi veyinchināru Koṇḍāpuram Bommatupalle naḍuma doḍḍi-
vāgu kinda Goḍagupāluni nâṭina rāyi veyinchināru dāniki uttarā-
35. na nelabaṇḍa kola ḍoṇa mīda Goḍagupāluni Sūrya-chandrulu sthâpana-cheyin-
chināru Mûlepalle Kônâpuram naḍuma nêmirâyiki vāyuvadikku
36. Goḍugupāluni rāyi sthâpanam cheyinchināru ide dikkuna pillugoṇḍuku avatala
Goḍugupāluni rāyi veyinchināru dāniki avatala kinda
37. Kaṇama Mûlepalle Kônâpuram mûḍḍula mugguḍḍuna pilliguṇḍla paramaṭi-
ki vanka nāluna Goḍugupāluni rāyi veyinchināru kindukunumu Kônâpu-
38. ram naḍuma mûgena baṇḍaku Goḍugupāluni sthâpanam chēyinchināru idē
dikkuku yaduru rāyi koṇḍa paramaṭa puṭṭugoṇḍuku Goḍugu-
39. pāluni sthâpanam cheyinchināru dāniki uttaram Rājāpurem kindi kanuma
naḍuma peddagatṭu anchuna Goḍugupāluni rāyi sthâpanam chēyinchināru

Note.

This grant is dated the 5th lunar day of the white half of Mārgaśīra (November-December) of the year Prabhava, Śaka 960. It records the gift of some villages to the Bārābalūti (village officials) of the those villages by Dēvarāya, son of Bukka II of Vijayanagār (A. D. 1406-1408). The date of the grant itself is an evidence of the spuriousness of the plate.

23.

A copper inscription in the possession of Tippe Sāmappa, Paṭṭel of Moḷakālmuru.

(One plate.)

Telugu language and characters.

Size 9" × 7½".

1. svasti śrī-jayābhyudaya Śālivahana-śaka-varushambu-
2. lu 1325 dagunanēti Bahudhānya-samvatsaram Kārti-
3. ka-śu 15 Bhānuvāram Sômôparāga-punya-
4. kalamuna śrīmad-rājādhirāja rājaparamē-
5. śvara śrī-vīrapratāpa Naresimha-rāyalaiya-
6. vāri Krushṇadēva-mahāāyalaiyavāru Vija-
7. yanagara-simhāsanamuna ratnasimhā-
8. sanārūḍhulai pruthvi-sāmbirājyam yelu-
9. ttāvunḍagānu Rāyadurgam sīmalō pā-
10. ḷyapaṭu Mokālamuuvu hōbaḷi Aḍavibhū-
11. pasamudram grāmam I Nugulapāḍu gramam I
12. Āḍachintānahāḷu grāmam I Jannāpuram
13. grāmam I yī-grāmumula agraḥāra-dēvasthā-
14. nālu khilamai vūṇḍagānu yī sthāḷam Paruva-
15. ta Mallanagaḍu Rāyadurgam stāḷa karaṇika
16. Lakshmipati I Sirumaṇa joyisulu I Maḷesaje-
17. dēvaru I vaḍlavāru I kamaravāḍu I akasālavā-
18. ḍu I tālāri I yaḍagaivāḍu I sahā bārāba-
19. ḷidulu I vachi mīru mā samukhānaka va-
20. chi manivi śāyagānu viri yī-grāmamu-
21. lu mī mukhāntram kaulu-ichi munda-
22. ra nūtanangā vēsē grāmamulaka sahā mī-

(Other side).

23. māta tappakuṇḍā kuvulu naḍapinchēmū nagarri-
24. ki chellagala rokha-dhānyālu tīrchi I mī pūrva-
25. marriyāda I agraḥāra-dēvasthānamula tāḷi-
26. ge dīpārādhana I meralu I mīku chellagalla mā-
27. nyālu chēnu kapile kālūva vartana pasige me-
28. lūgāsu āya svāmyālu sahā anu-
29. bhavirchukoni vūṇḍēdi I ani vrāyinchī
30. yichina dharmaśāsanam I sva-dattam dvi-gu-
31. nam puṇyam para-dattānupālenam I pa-
32. ra-dattāpahārēna sva-dattam nishphalam bha-
33. vēt I ane Vijñānēśvaradharmasāstra-pa-
34. karam vrāyinchī yichina dharma-

35. śâsanam ||

36. śrî-Râmâ

Note.

This record is dated Sunday the 15th lunar day of the white half of Kârtika, with a lunar eclipse, in the year Bahudhânya, Śâka 1325. It is attributed to Kṛishṇarâya, son of Virapratâpa Narasimharâya of Vijayanagar. Here the date is wrong. Śâka 1325 corresponding to A. D. 1403 was Subhânu, but not Bahudhânya which coincided with A. D. 1398. The week-day of the 15th lunar day of Kârtika of the year Bahudhânya was Saturday, on which, however, there was a lunar eclipse. Another evidence of the spuriousness of the plate is the mention of Kṛishṇadêvarâya's rule a century earlier than its occurrence. This grant records the gift of three villages; (1) Aḍavibhûpa-samudra, (2) Nugulapâḍu and (3) Âḍachintanahâḷu to the *Bârâbalûti* of Moḷakâl-muru.

24.

Another copper inscription in the possession of the same Patel Tippe Sâmappa.

Size 9" × 7½".

Kannada language and characters.

1. śrî-Râmaru Prabhuḍharâyaru moharu da-
2. sukatu mâḍi koṭadu
3. namas tunga tralô-
4. ka-nagarârambha-mûlastambhâya Śâmbhavê l svasti śrî-
5. vijayâbhyudaya Śâlivâhana-śakha-varushangaḷu
6. 1000 varusha Dâtu-nama-saṃ l da Kârtika ba 12
7. yallu koṭadu svâstivantarige Gôlakoṇḍe biṭu
8. bandu namallige avaru bogavâyî arjukali
9. bahala âdîtendu hêḷidallige îga Kurugô-
10. ḍu tânu bidu iditendu ninage î-svâstiya
11. saranâḍa gauḍkiya râyara mukhântra nirnaya-
12. mâḍi svâstiya anubhava goṭugoṇḍu hôgu-
13. bêku yandu dâna-patrada vivara nâḍiga dêsâ-
14. yigala mukhântra âda patrada vivara baru-
15. vo dorigaḷu naḍasuvadu yandu yi-bhumi-
16. yindu yaru sthîravâgi illaû tiḷada purâ-
17. tara vachanavanu khâli maḍaguḍadu khâli mâḍidare
18. re kharma tappadu gôhatya śîśuhatya brahmahatya
19. mâḍida hâge chendra-sûryaru sâkshi Dâsanâyka-
20. na sampradâyagaḷu Tirumalirâyânu yî-svâ-
21. stige mukhyavâdavaru samtunalli jâgiri-grâma Konche-
22. geri Yaravapura 33 Mûruḷi-gauḍa śânabhôgara-
23. na karsi grâmagalalli yâvattu chendra-sûryaru yi-
24. ha pariyantradallu naḍasikoḍutivi yandu
25. mâḍida râyaru kalmagaḷu tapalikâgada
26. Pâla Appâji baraha Dâsanâykana vappa

Note.

This record is similar to previous three numbers. It is dated the 12th lunar day of the dark half of Kârtika of the year Dhâtu, Śâka 1000. No grantor's name is however mentioned here.

In the wet field belonging to Jampaka, to the south of the village, Uchchangidurga.

Size 2'6×3'3.

Kannada language and characters.

1. Vikrama-samvatsarada
2. Chayitra-suddha 10 yallu Nala-
3. Bimayan-anṇa Subaiya
4.
5. kere kaṭṭisida kereya .
6. daraya bedalu Baruma
7. kere kaṭṭi idra
8.

Note.

A few lines in the inscription are worn out. It records the construction of a tank by Subbaya, brother of Nalabimaya on the 10th lunar day of the month Chaitra (March) of the cyclic year Vikrama.

KADUR DISTRICT.

Kadur Taluk.

27

Copy of a sannad in the possession of Kôlâr Venkaṭ Rao at Kaḍûr.

Seal. (Hindi characters.)

Śrī Châmarâja Vaḍera tanuja Kṛishṇarâja Vaḍeru

1. Khara-samvatsara-Śrâvaṇa-bahula 4 Śanivâradallu śrîmatu-Tarîkere Pêshkâr Kṛishṇarâyarige banisi
2. kaḷuhisida nirûpa-yênendare Tarîkere Pâlyagâra Rangappanâyakana henḍati
3. magalu maga Râmappa chikkappendiru Bâlappa Hanumappa dâdi î-prakâra voṭṭu
4. âru-janagalannu nîvu mattu Risâldâr Dâvûd Bêg saha sêi bahala mehanat-tininda
5. dastagiri mâdiddu sarkârakke jâhirâddara mēle nimege mayâdârthavâgi vondu rumâlu
6. vobba maśâljavâna paṭṭani jaratârî duppaṭa dôriyâ vondu î-prakâra nâlku
7. sâman kottiruttade talpiddakke aiji mâḍabêku iderante Dâvud-bêganigû
8. hukummâḍalpaṭṭide idallade î-sangati bâtmikottavange (Kânpûra)
9. nûru rūpâyî yinâm koḍuvudakke hukum mâḍide Tâlku aivajinall raśîti tegedu
10. koṇḍu koṭṭu avana hesaru baredu tilisabêku sadari âru jana paiki Pâlyagâra chikkappan-
11. diru Bâlappa Hanumappa ivarige pâsi saja vidhisida prakâra avaru elli-iddhârô allê
12. pâsi hâkabêku Kaḍûr Killêdâr Giridhara Rao Regimiṇṭdâr Kṛishṇadâs nîvu mattu
13. Risâldârû sahâ nâlku janaru kûḍi avar ibbarannu iddallê phâsi hâkabêku
14. bâki nâlku janarige Kaḍûr Killedâr Giridhara Rao Regimiṇṭdâr Kṛishṇadâs ivara
15. jimmege vappisa-bêku andare avarannu Kaḍûr killeyalli bêdihâki bahala vusta-
16. vâriyinda avaru ittâru î-janagalallade sadari Pâlyagâra Rangappanâyakana
17. makkaḷu vagaire innu yârâdarû elli iddâgvû patte mâḍi avarannu saha dastagiri mâ-
18. ḍidare sarkârakke bahala saraphrâja mâḍidante âguttade î-mehanattu yâru
19. tegedukolluttârô avarige śahabâsgiri bandîtu tâ 27 August 1831 ne yisavi.

Note.

This record is the copy of a *nirûp* (letter) issued by Kṛishṇarâjavarāḍeyar III, King of Mysore to Krishna Rao, Peshkar of Tarîkere on Saturday the 4th lunar day of the dark half of Śrâvaṇa in the year Khara corresponding to 27th August, A.D. 1831 (the English equivalent of the date being also contained in the *nirûp*). On the top of the *nirûp* is a seal of the King with the words Châmarâjavarāḍeyar's son Kṛishṇarâjavarāḍeyar engraved in Hindi characters.

The sannad records that Kṛishṇarao, Peshkar of Tarîkere and Dâvûd Bêg, Risâldâr of the same place, succeeded with great trouble in capturing the wife and daughter of Rangappanâyaka, Pâlegâr of Tarîkere, his son Râmappa, his uncles Bâlappa and Hanumappa, and a nurse, and that on the matter being reported to the King he ordered that both Kṛishṇarao and Dâvûd Bêg be presented, as a mark of appreciation, with a

turban, a torch-bearer, lace *duppata* and a piece of *doriya* (a sort of striped cloth). The sannad further records that the King ordered the presentation of a sum of one hundred rupees at the Taluk Treasury to the person who gave information regarding the relatives of the Pâlegâr.

The sannad next records the order issued by the king directing Kṛishṇarao and Dâvûd Bêg, Pêshkâr and *risâldâr* of Tarîkere, as also Giridhararâv and Kṛishṇadâs, *killêdâr* and *regimentdâr* of Kaḍûr to put to death Bâlappa and Hanumappa, uncles of the Pâlegâr by hanging them on the spot and to keep the rest in prison in Kaḍûr fort under the custody of the *killedâr* and *regimentdâr* of the place. It is also further stated in the sannad that the King offered a reward for the arrest of the sons and other relatives of the said Pâlegâr Rangappa Nâyaka.

27.

On a boulder in a hillock at the village Kanakanakere in the Hobali of Kaḍûr.

Size 7'—6'' × 3'—3''.

Old Kannaḍa language and characters.

1. svasti śrî-Vidyâdhara Mâlê-
2. vosavûra bittuvattaman î-kereyaṁ kaṭṭisi
3. koṭṭam idan âr alidôruṁ î-kereya-
4. n oḍedôru idam salisidavar î-kereyaṁ kaṭṭidôr.

Note.

This inscription records that one Vidyâdhara built a tank at the village Mollevasavûr and granted the *bittuvatta* of the village for the maintenance of the tank. It ends with the usual imprecation.

28.

At Kanakarâyanaguḍḍa in the Hobali of Kaḍûr, on a boulder to the north-east.

Kannaḍa language and characters.

Size 3'—6'' × 1'—6''.

1. śrî-Koṇḍayya Seṭṭiyar
2. mûlasthâna basadiya sthâ-
3. nakke . . . Kantiyara magal-
4. Vijayakkam koṭṭa maṇṇu
5. mû . . .

Note.

This inscription records the grant of some land by a lady called Vijayakka to the Jaina temple built by Koṇḍayyaseṭṭiyar.

29.

At the village Turuvanahalli in the Hobali of Kaḍûr, on a boulder on the hill.

Size 4'—0'' × 1'—3''.

Kannaḍa language and characters.

1. svasti śrî Śrîmukha-
2. samvatsarada Chaitra-su-
3. ddha Pañchami Bhânu-
4. vâra Śravaṇa-nakshatradalu
5. Kallêśvaradêvara
6. dîpârâdhane-mahôtsa-
7. vada kaṭalesêvegeuttâra
8. koṭṭadu gadde . || . . . tōṭa
9. dēvâlayada nairutya-di-
10. kkinalli sam upisida ma-
11. hâjanangala vivara Kalla-

12. nana maga Virapa Bî-
13. rēgavuḍana maga Mādappa
14. intivar-anumataadinda
15. koṭṭa svāste śrī śrī śrī.

Note.

This inscription records the gift of some wet land to the south-west of the temple of God Kallēśvara for the expenses of lighting lamps before the god by the mahājanas of the place, consisting of Virapa, son of Kallāṇa and Mādappa, son of Bīregauḍa and others. It is dated Sunday the fifth lunar day of the bright half of Chaitra, during the constellation Śravaṇa in the year Śrīmukha.

30.

At the village Machchēri, on a stone set up in the Kallēśvara temple.

Size 5' × 2' — 9".

Kannada language and characters.

(The stone is broken into two parts.)

1. svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍalēśvara Dvâ-
2. râvatî-puravarâdhîśvaram Yâdava-kuḷâmbara-dyuma-
3. ni samyakta-chûḍâmaṇi maleparol-gaṇḍâdyanêka-nâmâvali-sa-
4. mālankṛitar appa śrīmanu-mahâ-maṇḍalēśvara Tribhuvanamalla Vina-
5. yâditya-Poysalaṁ Gangavâdi Tombhattaru-sâsiramuman êka-chchhatra-
6. chchhâyântaritam mâḍi rājyam geydam âtana mommam Tribhuvanamalla
7. Ganga-Hoysala-Konkanad Alvakhêdada Bayalurâḍa sâ . . .
8. dâlagâda bhūmiyellavam duṣṭa-nigraha-śiṣṭa-pratipâlaneyim râ-
9. jyam gaidan âtana magam śrīmat-Tribhuvanamalla Viṣṇuvardhana Hoysa-
10. lam Talakâḍu Kongu Nangali Sâvimale Nôlambavâdi Banavâse
11. Hânungallu konda gaṇḍa Viṣṇuvardhana Poysalaṁ duṣṭa-nigraha-
12. śiṣṭa-pratipâlaneyim rājyam geyuttum prakatâtôpada chakiṅgo
13. . . . Sômēśvaram bâle tanna karâlâsiya kûppinim
14. meredanô Gaulândhakâra-piachaṇḍa-karam Mâlava-mêgha-jâla-pavanam
15. Chôlôgra-kâlanaḷam Trikaṅga-Tripura-Trinêtran adatim śrī-Viṣṇu-
16. bhûpâlakam l duvârâni-dharâdharendra-kuḷisam śrī-Viṣṇubhûpâlan-
17. ârdd erbbaṭṭalu seded ôḍi pôgi bhayadind â bandan i bandar end urvvi-
18. pâlara kange lôkavanitum tad-rûpam âgripudum sarvvam Viṣṇu-ma-
19. yam jagatt enipud em pratyaksham âgir-ddudô || â-Viṣṇunripāna
20. martri mahāvalayaman âtma-dhavaḷa-kîrti-prabheyim tîvi
21. jagav aide-baṇṇise jîvisidam Boppa-dêva-daṇḍâdhîsam || tire kaṭṭu-
22. tt ondan end appalise poḷeva nânâ-vidhâmbhaścharaṅgaḷ vîran â-gam-
23. bhîra-nîrâkaraman anitumam Râman oncambu pîruvantire Pân-
24. dya-kshônîpâla-prabaḷa-baḷa-payô-râsiyam tanna khalgam bha-
25. radindam pîri geldam jaga-biruda-jhaḷappam chamûnâtha Boppam
26. svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânu-
27. shthâna-japa-samâdhi-śîla-guṇa-sampannar appa śrīmatu Itta-
28. ge ippatanâlku bâḍada śrīmatu Ratuna-śivapaṇḍitarggey a-
29. nâdi-samsiddha-Sayambhu-mûlathâna Machchêri Kali-
30. dêvargge pûrva-maryyâdeyinda jîrṇôddhâiakke śrīma-
31. tu Machchêri Mâlagaundam paḍi salisida galde matta 2
32. beddale matta 4 sâyina baḷliya tōṇṭa ondu gâṇa ha-
33. ttu maneya nelasthâna irt i-dharmmaman âvan orbbam prati-
34. pâlîsidange sâyira kavileyam kôḍum koḷagumam po-
35. nnalu kaṭṭi Gangeya taḍiyalu sâsîrvvar brâhmaṇargge dâ-
36. nam geydu koṭṭa phalam i-dharmmaman âvan orvvan aḷidam sâyira
37. kavileyam Gangeya taḍiyalu sva-hastadim konda pâtakar akkum.

Translation.

Be it well. The illustrious mahâmaṇḍalēśvara Tribhuvanamalla Virayâditya Poysala, possessed of numerous titles including the obtainer of the musical band of five great instruments, mahâmaṇḍalēśvara, lord of the excellent city of Dvârâvatî, a sun to the firmament, the Yâdava family, crestjewel of rectitude, lord of Malepas, ruled over the Gangavâdi Ninety-six thousand Kingdom, as the sole lord of the country.

His grandson, Tribhuvanamallaganga Hoysala reigned over the whole territory bounded by Konkana, Ālvakhêda, Bayalnâd and Sâvimale punishing the wicked and protecting the good.

His son, Tribhuvanamalla Vishnuvardhana Hoysala, conqueror of Talakâdu, Kongu, Nangali, Sâvimale, Nolambavâdi, Baravase and Hânugal, ruled over the kingdom punishing the wicked and protecting the good.

(Praises of King Vishnuvardhana). He was a help to Sômêsvara (Chalukya King), a sun to destroy the darkness, that is, the Gauḷa King, a fire to the Chôla, a Rudra to the Tripuras that are the Three Kālingas. When King Vishnu, a thunderbolt to the hostile kings, pursued his enemies, they all trembled and ran with fear saying "He is come here. He is come there." Thus to the eyes of his enemies he seemed to pervade the whole universe. Thus was proved true the old saying that the whole of this world is pervaded by Vishnu.

His minister was Boppadêva-daṇḍâdhîśa who filled the earth with his white fame. Just as Paraśu Râma dried up the sea by the discharge of an arrow, the general Boppa dried up the sea, that is, the huge army of Pândya king with his sword.

The illustrious Mâlagaunḍa of Machchêri granted 2 mattais of rice land, 4 mattais of dry land, a garden containing 4000 betal creepers one oil mill and 10 houses-sites to Ratnaśivapaṇḍita of the district called Itṭige 24. practising *yama* (control over the senses), *niyama* (restraint), *svâdhyâya* (religious study), *dhyâna* (contemplation), *dhâraṇa* (self-control), *mauna* (silence), *anushṭhâna* (religious exercise), *japa* (meditation) *samâdhi* (absorption of the mind in God) and possessed of *śîla* (good character) for the restoration of the ancient temple of god Kalidêva at Machchêri.

Whosoever protects this charity will get the merit of giving away 1000 cows with their horns and hoofs covered with gold to thousand Brahmans on the banks of the Ganges. Whoever destroys this charity will be guilty of killing thousand Brahmans on the banks of the Ganges.

31.

On the left side of the same stone (in Kallêsvara temple, Machchêri).

Size 5'—0" × 1'—9".

Kannada language and characters.

1. śrîmat-Têja-śiva-bratîśva-
2. ra-sutaṃ saujanya-si-
3. kshâdhipaṃ Sômâdy-ashṭa-śarî-
4. riyaṃpa-Bhava-bhaktaṃ tatva-
5. ktappaṃ ârô
6. n enisirdḍa Ratna-Śiva-
7. yôgîndrâtma-jâtaṃ gu-
8. nâddâmaṃ śrîvara-kântan Ana-
9. nta-Śivadêvaṃ dharmma-Dharmma-
10. tmajaṃ || anten irddâ Anantamuni-
11. pungavan âśrita-kâmadhê-
12. nu charantayati-pravbhâva-ta-
13. va pâda-payôruha-yu-
14. ga-bhṛîṅgaṃ atyanta-vachôvidaṃ da-
15. yada tâvane tân ene dhai-
16. ryva-mêṅga âdam tanayaṃ gu-
17. nâmbunidhi Ratna-śivôttamam
18. appa nâmadim || negald irdd-A-
19. nantaśivamuni jagâ-
20. nnta Machchêri-paṇcha-maṭha-vartti
21. . . vin agañitan âsthâ-
22. nak agragaṇyan ûjjita-
23. śaśi sañjivita-
24. charitârthaṃ Kalidêvatâ-
25. layamaṃ ant â-mêruvaṃ
26. pôlvudum sthiraṃ âgalu sale

27. mâdisittu banamam Dêvên-
28. dran-udyânadoḷu sari-
29. yam nirmmisi tîrthagondaṃ
30. adaṃ sad-Gange-Gôdâvarî-do-
31. reyam mâdisid int Ananta-
32. munipaṃ dig-vartti-kîrtti-pri-
33. yaṃ priyadind int idan e-
34. yde kâva-purushang âyuma-
35. hâ-śrîyuma akke yidaṃ kâ-
36. yade kâyva pâpige Kurukshê-
37. trangaḷḷu Vâraṇâsiyḷ e-
38. kkôṭi-munîndraram kavileyam vê-
39. dâdhyaram kond ad ond ayasaṃ
40. porddugum endusâridapu-
41. v î-śailâkshara-brâjigaḷu |
42. Mâchêsvarakke gadde matta 1
43. beddale matta 2 Mâdhava-dê-
44. vargge gadde ma 1 beddale ma 2
45. sva-dattâṃ para-dattâṃ vâ
46. yô harêta vasundharâṃ
47. shashṭi-varsha-sahasrâṇi
48. vishṭhâyâṃ jâyatê kri-
49. miḥ || śiva śrî

Note.

This inscription records the erection of a temple of Siva named Kalidêva temple and the formation of a fine garden around it and the construction of a pond in front of the temple by a Śiva guru named Anantaśivamuni, the head of the Śaiva maṭha at the village Machchêri and disciple of Ratnaśivayôgi who was a disciple of Têjaśiva. The inscription further records the grant of some lands for the service of gods Mâchêsvara and Mâdhavadêva. The usual imprecatory verses are found at the end of the grant. The inscription is not dated.

32.

On the back of the same stone, in the Kallêśvara temple.

Size 5'—0'' × 2'—9''.

Kannaḍa language and characters.

1. śrîmatu namaṣ tunga-śiras-tuṃ-
2. ga-chandra-châmarâ-târavê l trailô-
3. kya-nagarârambha-mûlastambhâya
4. Sambhavê l svasti śrîmatu Manmatha-sam-
5. vatsarada Śrâvaṇa-śuddha 13 Â Machchêri
6. Mâchagaunḍana maga Kâmagauṇ-
7. ḍa mukhyavâda Tammâru mo-
8. dala gaunḍugaḷuṃ tamma Lôkabbe vi-
9. ṭṭa . . . daḡṭṭa Kânti Bâchanuṃ śrî Kali śrî śrî

Note.

This inscription is quite worn out at the end. It seems to record some gift (for the service of some god) by Kâmagauṇḍa son of Machchêri Mâchagaunḍa, and others on the 13th lunar day of the bright half of Śrâvaṇa in the year Manmatha.

33.

At the same village (Machchêri), on a fragmentary stone lying in front of the Nara-simha temple.

Size 3'—6'' × 2'—6''.

Kannaḍa language and characters.

1. svasti vijayâbhyudaya śaka-varuṣa 1290 ya
2. Kîlaka-samvatsarada Vayîśâkha ba 10 Śukravâradalu
3. śrîmatu Kâmagauṇḍana maga Mâchagaunḍam Machchêri

(The stone is broken here).

4. na mēlakke tūmbu ma
5. ha mūḍaṇa dēgula miva hosa . . .
6. da pareya keṛeya dhārā-pūrvaka mā-
7. sva-dattam para-dattām vā yō harēta vasundha-
8. rām sashṭi varisha sahasrāṇi viśṭhāyām
9. jāyatē krimiḥ ||

Note.

The stone on which this inscription is engraved is broken into two parts and several letters are lost. It seems to record the construction of a tank at Machchēri by Māchagaṇḍa, son of the illustrious Kāmagauṇḍa. The epigraph is dated Friday the 10th lunar day of the dark half of Vaiśākha in the year Kilaka, 1290 of Śaka era. The date is correct and corresponds to Friday the 12th May A. D. 1368.

34.

Bāsūru grant of King Dēvarāya of Vijayanagar dated Śaka 1330 in the possession of Nārāyaṇa Jois at the village Machchēri in the Hobali of Kaḍūr.

Size 1'—0'' × 0'—8''.

Nāgara characters and Sanskrit language.

I (b)

1. śrī-Gaṇādhipatayē namaḥ | avighnam astu nama-
2. s-tunga-śiraś-chumbi-chandra-chāmara-chāravē | trailōkya-
3. nagarārambha-mūlastambhāya Śambhavē | jayantī Dvīpa-
4. vaktrasya gaṇḍa-maṇḍala-shatpadāḥ pratyūha-vijayēnēva prā-
5. ptā viruta-diṇḍimāḥ | rāmas tasmai Varāhāya yēna līlō-ddhṛitā
6. mahī | anurāgavaśēnēva sasyaiḥ pulaka-bhūṣhitā (h) | āśich chhī-
7. Sangamō nāma bhūpālō guṇa-sangamaḥ | Yadu-vamśa-mahāmbhōdhi-pari
8. varddhana-chandramāḥ | tasyātmajō-bhūch chhrī-Bukkaiājō rājanvatī chi-
- ram |
9. aśtādaśa-dvīpavati mahī yēna mahīyasā rājēndraṇ śrī-Hariharam Bu-
10. kkarājō mahēśvaraḥ | Gauryām ajījanad dēvyām Mahāsēram a-
11. thātmajam | ambhōdhi-parikhām prithvīm śāsātō nagaiṃ iva | Vi-
12. jayanagarābhīdhānām vara-nagarīm adhivasan sa rājēndraḥ |
13. sarva-dig-adhīśa-maulīm ājñā-patra-chchhalāt sadāpyēva ta- |
14. tō Hariharāj jātō Rāmō Daśarathād iva | praśāsti Dēvarā-
15. yākyō rājyam nishkaṇṭakām bhuvam | ādāv Ādivarāha-tivra-daśa-
16. nāghātēna jāta-vraṇā paśchāt pannaga-sārvabhauma-garala-jvālā-
17. vaḷi-viklabā | tasya śrī-ghanasāra-bhāsurataram yad-bāhu-daṇḍam śrī-
18. tā | santāpam nijam akṣatī pra-vilasatyāmōdīnī mēdīnī | yasyasthai-
19. rya-prasangē smṛitīm avataratō viśmṛitau Rāma-Kṛishṇau Kaiṇādīr-
- varṇa-
20. nārtham virachayati bahir yasya dānāpadānam | yat-sārvaajnēna vidyā-
21. vividha-phala-bhṛitas sarva-vidvajjanānām | kincha srashtā nripānām sara-

II (a)

22. siruhabhuvē bhāti yēnaiva srishtāḥ | varshānām trisatādhikē Śakanripa-
23. sthityā sahasrē gatē trimśēbdē sati Sarvadhārīnī tatō Vaiśākha-sū-
24. ryagrahē | vahnyarkshēna sa-śōbhanēna saha nāgēna praśastē Guirōrvārē
- prādi-
25. ta Dēvarāyanripatiḥ ślāghyam tulā-pūrusham | tasmīn jagmushi Sarvadhā-
- riṇī
26. Virōdhyākyē tu samvatsarē | jātē Kārtika-śukla-paksha-Ravivāra- Dvā-
- daśī-
27. vāsarē | brahmāṇḍam vidhivat sa-harṣaṇa-vāṇig-yuktōttarāphalgūnī ślā-
- ghyē prā-
28. dita Dēvarāyanripatiḥ Pampāpatēḥ sannidhau vidhāya tan-mahā-dāna-
29. dvitayam sa mahīpatiḥ | prādāt tatratya-viprēbhyō grāmau Bāsūru-saṇ-
- jñakau |
30. mahā-dāna-dvayāṅgānām samyak-sarva-dvijanmanām | gōtra-śākhā-nāma-
- bhāga-vyavasthā-

31. tra vilikhyatê | Virôdhi-samvatsarada Mârgasîra śuddha Saptamiyanl
śrîman-ma-
32. hâ-râjâdhirâja râjaparamêśvara śrî-vîrapratâpa-Dêvarâya-mahâîâ-
33. yaru tolâbhâra-mahâdâna brahmânda-mahâdânada agrahârada mahâ-
34. janangalige poḍavaṭṭu koṭṭa dharmaśâsana prâksaka-varsha 1330 vattaneya
35. Sarvadhâri-samvatsarada Prathama-Vaiśâkha-bahuḷa Amâvâseyum Guru-
vâra sûrya-gra-
36. haṇa-puṇyakâladalul tolâbhâra-mahâdânadalul tad-anga-bhûdânavâgi dhâre-
yan era-
37. du koṭṭa agrahârada vṛttimantara vivara âchârya-jana | kaṁ vṛtti
38. 3 brahmara jana | dakam vṛtti | sadasya-jana | dakam vṛtti |
39. ritvikkugala jana 24 kaṁ vṛtti 24 kâlasâchâryarige vṛtti | aṁ-
40. tu brâhmarâ jana 28 ippatta yeṇṭakam vṛtti 30 vattakam varaha ga-
41. dyâṇa 200 innûruḷage âchâryaru tri-vêdi-Vâmanabhaṭṭarige
42. Mandagiriya nâda Pungulampandîya grâma | dakam vṛtti 3 rakam varaha ga
20.
43. n uliye śuddha-vṛttimantara jana 27 lakkaṁ vivara-brahmara-
44. yajuh-Kausîka Purushôttamabhaṭṭâtmaja Singaṇabhaṭṭasyaikâ vṛttih
Vri-

II (b)

45. ddhahârîta-Târikikayajva-sûnu Hapaṇâchâryasyaikâ vṛttih yajuh Vâ-
46. dhûla-Amritâryajva-sûnu Drôṇabhaṭṭasyaikâ vṛttih rik-Kâśyapa-Dêvi-Peddi-
47. bhaṭṭâtmaja-Sâmyibhaṭṭasyaikâ vṛttih yajur-Âtrêya-Nâgadêva-ja-Dêvau-
bhaṭṭasyaikâ
48. vṛttih | rigu-Hârîta-Kallabhaṇḍy-âtmaja-Sâmyibhaṭṭasyaikâ vṛttih yajur-
Hâ-
49. rîta-Lakshmanabhaṭṭa-ja-Avadhârisy-aikâ vṛttih | yajur-Bâdarâyana-Pô-
50. channâtmaja-Vishṇubhaṭṭasyaikâ vṛttih rig-Âtrêya-Kêśavabhaṭṭâtmaja-Vi-
51. rūpâkshabhaṭṭasyaikâ vṛttih | śuklayajuh Kauṇḍinya-Vishṇubhaṭṭa-ja-Sâmyi-
52. bhaṭṭasyaikâ vṛttih | Gautamah Kâṇva-śâkhî Nâgannâtmaja-Siriyanna-
syai-kâ-
53. vṛttih | sâmakâtrêya Harikṛishnâtmaja Chaudibhaṭṭasyaikâ vṛttih | rig-
jâ-
54. madgnâ Vâmannaja-Gôpannasyaikâ vṛttih | yajur-Jâmadejñah Gôpannaja-
55. Nâgannasyaikâ vṛttih | yajuh-Kâśyapa-Lakshmanabhaṭṭaja-Mallâyajvasyai-
56. kâ vṛttih | rig-Bhâradvâja-Haribhaṭṭaja-Haribhaṭṭasyaikâ vṛttih |
rik-Kauṇḍi-
57. nyâ-Allâlabhaṭṭaja-Kêśavabhaṭṭasyaikâ vṛttih | rik-Kausîka-Singayabhaṭ-
ṭaja-
58. Anṇayabhaṭṭasyaikâ vṛttih | rik-Kâśyapa Paṇḍaribhaṭṭaja-Vishṇubhaṭṭa-
syai-kâ
59. vṛttih | yajuh-Kausîka-Nârayanâtmaja Peddibhaṭṭasyaikâ vṛttih | yajuh-
60. Kauṇḍinya-Sûribhaṭṭâtmaja-Viśvêśvarasyaikâ vṛttih | yajuh-Kâśyapa-
Viśvêśvara-
61. bhaṭṭaja-Tallabhaṭṭasyaikâ vṛttih | yajur-Bhâradvâjah Jagannâthâtmaja-A-
62. nantabhaṭṭasyaikâ vṛttih | yajur-Âtrêya-Peddibhaṭṭaja-Kâmadêvasyai-kâ
63. vṛttih | yajur-Vâdhûla-Vallabbhâryaja-Lakshmanabhaṭṭasyaikâ vṛttih |
yajur Hârî-
64. tah Kâmayârva-ja-Nâgayabhaṭṭasyaikâ vṛttih | yajur-Bhâradvâja-Peddiya-
jva-sû-
65. nu-Sômarâthasyaikâ vṛttih | antu brahmaru-sadasyaru ritvi
66. kkugalu kalaśâchâryaru saha jana ippattêla-
67. kkaṁ vṛtti 27 ippattelakkaṁ varaha gadyâṇa 180

III (a)

68. nûrayambhattu brahmânda-mahâdâna tad-anga-bhûdânavâgi
69. dhâreyan eredu koṭṭa vṛttimanta-brâhmaru âchâryaru ri-
70. g-Vasishṭha Nṛsimhayaajva-sûnu Gangâdharayaajvasya ti-
71. srô vṛttavah | Brahmasya vajurnikundini Peddibhaṭṭaja-
72. Krishnabhaṭṭasyaikâ vṛttih | sadasya-yajur-Hârîta-Târiki-
73. kayajva-sûnu-Hampaṇâchâryasyaikâ vṛttih | ritvikku chatu-
74. rvimsâti-janânâm vṛttibhâgô likhyatê | rig-ghârîta-Dharanibha-
75. ṭṭâtmaja Vishṇubhaṭṭasyaikâ vṛttih | rig-Viśvâmitra-gôtraja-

76. Râmêśvarabhaṭṭātmaja-Haribhaṭṭasyarikā vṛtitiḥ l rig-Mau-
77. nabhārgava-Kṛṣṇabhaṭṭātmaja-Tikannabhaṭṭasyaikā vṛtitiḥ
78. rik-Kāśyapagōtraja-Nṛsinhabhaṭṭātmaja-Paṇḍaribhaṭṭa-
79. syaikā vṛtitiḥ l rig-Maudgalya-gōtrasya Śrīrāmabhaṭṭātma-
80. ja-Chauṇḍibhaṭṭasyaikā vṛtitiḥ rik-Kāśyapa-gōtrasya Dēvēśa-
81. bhaṭṭātmaja-Śrīdharabhaṭṭasyaikā vṛtitiḥ lyajun-Gautama-
82. Janārdanabhaṭṭātmaja-Lingabhaṭṭasyaikā vṛtitiḥ lyajur Gau
83. tamagōtrasya Kēśavabhaṭṭātmaja Kṛṣṇabhaṭṭasyaikā vṛtitiḥ lya-
84. juh-Kāśyapagōtraja-Sōmarātha-yajva-sūnu-Adhvaidīkshi-

III (b)

85. tasyaikā vṛtitiḥ l yajuh-Kauṇḍinya-gōtrasya Pōchanṇāryaja-
86. Haridīkshitasyaikā vṛtitiḥ l yajur-Hārītasya Peddiva-
87. jhjhaja-Bollāvojjhhasyaikā vṛtitiḥ l yajuh-Kāśyapa-gōtraja-
88. Achyutabhaṭṭātmaja Mailārabhaṭṭasyaikā vṛtitiḥ l rig-Gā-
89. rggyagōtrasya Śrīdharabhaṭṭātmaja-Sāyibhaṭṭasyaikā vṛtitiḥ l
90. rik-Kāśyapagōtrasya Nāganṇāryaja-Nāganṇasyaikā vṛ-
91. ttiḥ l yajuh-Kauṇḍinyagōtrasya Kommā-vajjhja-sūnu-Pedojjhja-
92. syaikā vṛtitiḥ l yajur-Jāmadagnāvatsa-Vāchaspati-putra-
93. sya Anantakṛṣṇabhaṭṭasyaikā vṛtitiḥ l rig-Ātrēgōtrasya Māyaṇ-
94. nāryaja Lingannasyaikā vṛtitiḥ l sāmakāśyapa-Dharaṇi-
95. dēvātmaja-Bāchanṇabhaṭṭasyaikā vṛtitiḥ l sama-Vasishthagōtra-
96. Daṇṇāyakayajva-sūnu Sāyidīkshitasyaikā vṛtitiḥ l rig-Mauna-
97. bhārgava-Gangādharaṭṭātmaja-Vitthannāryasyaikā vṛtitiḥ l
98. yajuh-Kāśyapa-Pōchanāchāryaja-Nṛsinhāīādhyasyai-
99. kā vṛtitiḥ l yajur-Bhāradvāja-Narahari-bhaṭṭaja-Malli-
100. bhaṭṭasyaikā vṛtitiḥ l yajur-Hārīta-Pinnayayajva-sūnu-

IV (a)

101. Yammalidīkshitasyaikā vṛtitiḥ yajur-Bhāradvāja-Nṛi-im-
102. habhaṭṭaja Mailārabhaṭṭasyaikā vṛtitiḥ l iti chaturvimśati-ṛitvi-
103. g-janānām chaturvimśati-vṛttayah sahasra-kalāsāchārya-ye juh
104. Śrīvatsa-Tippāvojjhja-Bollāvojjhhasyaikā vṛtitiḥ antu bra-
105. hmāṇḍadānada āchāryaru brahmaru l sadasyaru ṛitvikkugaḷu kalāsā-
106. chāryaru saha brāhmarajana 28 kaṃ vṛtti 30 kaṃ varaha ga 150 ubhayam
107. tulābhāra brahmāṇḍadānada āchārya brahmaru sadasyaru ṛitvikkugaḷu
108. kalāsāchāryaru saha brāhmarajana 55 kaṃ vṛtti 57 kaṃ varaha gadyā-
109. na 330 vattakkam Hoyisalanāda Āsandiya Vēṇṭheyada Nuggu nūri-
110. ya Sāvayana hobaliya Hiriyabāsūra Chikka-bāsūra grā-
111. maveradakaṃ āla rēkhe 1100 kaṃ huṭṭuvali mūnūra mūva-
112. ttakke tolābhāra-mahādāna brahmāṇḍa-mahādāna tad-anga-bhūdāna-
113. vāgi Abhinava-Pratāpadēvarāyapurav āda Hiriyabāsūru Chikkabā-
114. sūru grāmav eraḍake saluva chatuś-sīmeya vivara Hiriyabāsūra
115. bisilareya naḍuvana sīmeya vivara l isānyādiyāgi ten-
116. ka muntāgi naḍeda mūdāna sīme oḍa-gaṭṭeya baḍagaṇa-
117. kōḍiya baliya kallu l allindam tenkalu oḍagaṭṭeya ā-ye-
118. reye sīme l allindam tenkalu hallada tenkaṇa esagada meleya naṭṭa ka-
119. llu allindam terkalu dāriya bidda kallu l allindam tenkalu

IV (b)

120. oḍegaṭṭe allindam tenkalu mundaḡalli-yoḷagaṇa hāsa-
121. re allindam tenkalu muruhina mūleya jaḡaligallina mundaṇa
122. naṭṭa kallu Hiriya Bāsūra Kariyanāḡagonḡanahalliya naḍu-
123. vana sīmeya vivara mūdala ādiyāgi paḍuva muntāgi tenkaṇa ja-
124. vaḡigallu l allindam paḍuvalu heddāriya mūdāna naṭṭa kallu a-
125. llindam tenkalu Chikkabāsūra Machchēri naḍuvana sīmeya vivara ten-
126. ka muntāgi beluvolaḍa kereyelaḡagaṇa naṭṭa sālugaḷlu allin-
127. dam tenkalu āḡnēyada mūleya naṭṭa kallu allindam paḍuvalu
128. naḍada tenkaṇasīme Chikkabāsūra Kāmasāḡarada naḍuvana sī-
129. meya vivara kolana mugguḍḍeya naṭṭa kallu allindam paḍu-
130. valu Chikkabāsūra uppuhuniseya naḍuvana sīmeya vi-
131. vara allindam tenkalādi baḍaga muntāgi edda moraḍiya ke-
132. ḡagaṇa naṭṭa kallu allindam baḍagaḷu karlahallada biḷi-
133. ya moraḍi l allindam baḍagaḷu kolana bidda kallu
134. allindam paḍuvalu sālugaḷa mēre allindam paḍuva-

135. lu nairityada hâsare allindam baḍagalu Hiriyabâsû-
 136. ra Kâmanakeṛeya naḍuvaṇa sîmeya vivara ha-
 137. llaḍoḷagaṇa vântegallu allindam baḍagalu kaggalla

(Va)

138. hallaḍoḷagaṇa belalamara allindam baḍagalu vâyavya-
 139. da mûleya natṭa kallu allindam mûḍalu Hiriyabâsûra
 140. Kedageṛeya naḍuvaṇa sîme vivara allindam paḍuvalâdi mû-
 141. damuntâgi isânyada hallada mûḍana natṭa kallu pariyanta
 142. natṭa sâlugallê sîme intî-chattus-sîme-yoḷagulla nidhi-nikshêpa-
 143. jala-pâshâṇa-akshîni-âgâmi-siddha-sâdhya-astabhôga-têja-svâ-
 144. mya-sahitavâgi Pampâkshêtradalû śrî-Virûpâkshadêvara sannidhiyalu hi-
 145. ran-yôḍaka-dhârâ-pûrvaka â-chandrârka-sthâiyâgi tulâbhâra-brahmâṇḍa-
 dâṇada
 146. Pratâpadêvarâyapuravâda sarvamânya agraḥâravâgi tulâbhâra-
 147. da mahâjanangalige Viṛôdhi-samvatsarada Kârtika-śuddha Pâḍya ârabhya
 148. brahmâṇḍadâṇada mahâjanangalige Viṛôdhi-samvatsarada Kârtika śu
 149. ddha-Dvâdaśi ârabhyavâgi dhâṛeyan eṛedu koṭṭevu sukhaḍim bhôgisuvudu
 150. śrî-Virûpâkshadêvarâṇe l dâna-pâlanayôr madhyê dâṇâch chhrêyônupâ-
 pâlanam l dâṇâ-
 151. t svargam avâpnôti pâlanâd achyutam padam êkaiva bhaginî lôkê sarvêshâm
 êva bhû-
 152. bhujâm l na bhôgyâ na kara-grâhyâ vipra-dattâ vasundharâ sva-dattam
 para-dattam vâ yô harêta vasun-
 153. dharâm l shashti-varsha-sahasrâni vishṭhâyâm jâyatê kimih l sâmanyô-
 yam dharma-sêtu nripânâm kâlê kâlê pâ-
 154. lanîyô bhavadbhih l sarvân êtân bhâvinah pârthivêndrân bhûyô bhûyô
 yâchatê Râmachandrah
 155. śâsana-lêkhakah l
 156. likhitam ruchinâksharam l śrî-Sangamêśvara śrî śrî śrî
 157. śrî-Virûpâksha

Translation.

Obeisance to Ganapati. May all obstacles disappear. Salutation to Sâmbhu beautiful with the fly-flap-like moon kissing his lofty forehead, the chief pillar for the city of the triple world.

Victorious are the rows of bees in the cheeks of Gaṇêśa, which appear like resounding drums proclaiming his conquest over obstacles.

There was a king named Sangama, an assemblage of good qualities, a moon in expanding the great sea of Yadu race. His son was the illustrious Bukkarâja by whom the earth with its eighteen islands was justly governed. The great (Mahêśvara) Bukkarâja got by his queen Gauṇi a son named Harihara who was a Mahâsêra (Shamukha ; possessed of a large army). He ruled over the whole earth bounded by the seas, in his capital Vijayanagar and his orders were obeyed by kings in all directions.

To Harihara was born a son Dêvarâya like Râma to Daśaratha. While King Dêvarâya ruled over the kingdom free from enemies, the earth which was first wounded by the sharp tusk of the Primeval Boar striking against it and which was next afflicted by the fiery poison of the king of serpents, became now relieved of all its trouble and became happy resting on the king's fine arm. While praising his courage people forgot Râma and Kṛishṇa, his gifts excelled those of Karna and others. With his knowledge he appreciated learned men and rewarded their learning.

After the lapse of one thousand three hundred and thirty years in Śaka era, during the year Sarvadhâri, and on the occasion of solar eclipse in the month Vaiśâkha, during the constellation Kṛittikâ, Śôbhana-yôga and Nâgakârâṇa on Thursday King Dêvarâya performed the meritorious Tulâpurnsha weighing himself with gold. After the year Sarvadhâri passed away and the year Viṛôdhi began, on Sunday the 12th lunar day of the bright half of Kârtika, during Harsha-yôga, Vanik-kârâṇa and uttarâphalguni constellation, the king made the gift of Brahmâṇḍa in the presence of god Pampâpati. After making both the gifts the king gave the Brahmans assembled round him two villages named Bâsûu as part of the gift. The names of the Brahmans, their gôtras and śâkhâs are given here :

On the 7th lunar day of the bright fortnight of Mārgaśīra in the year Virôdhi, King Vīrapratāpa Dēvarāya-mahārāya, rājādhirāja and rājaparamēśvara, granted the following charter connected with the gifts of *tulābhāra* and *brahmāṇḍa* to the mahājanas of the agrahāra : In the Śaka year 1330 Sarvadhāri, on Thursday the new moon day in the first Vaiśākha, during the solar eclipse, the King made the gift of *tulābhāra* and as part of the same gave away plots of land to certain Brahmans (Their names and number of vrittis next follow). During the gift of *Brahmāṇḍa* the King gave away plots of land to certain Brahmans (Their names and number of vrittis given next follow). The lands thus given comprised two villages Hiriya Bāsūr and Chikka Bāsūr with an annual income of 1100 varahas situated in Sāvayana Hobali of Āsandiya-vēṇṭheya in Hoysalanādu and were renamed Abhinava-Pratāpa-Dēvarāyapura. (Their boundaries are given next.) All the land comprised within the above boundaries with all rights and powers of possession including the right to treasure underground, etc., was given away with pouring of water and gift of gold to last as long as sun and moon endure, as a sarvamānya agrahāra named Pratāpadēvarāyapura. The gift of land made during *Tulābhāra* was to come into force from the 1st day in the bright half of kârtika in the year Virôdhi and the gift of land made in connection with *Brahmāṇḍa* was to take effect from the 12th lunar day of the bright half of Kârtika. May the Brahmans enjoy them happily ; I swear by god Virûpāksha.

Between making a gift and protecting it, protecting is better than making a gift. By making a gift one goes to Svarga while by protecting a gift already made one goes to regions of everlasting bliss. Land given away to Brahmans is the only sister of all Kings. She is neither to be enjoyed nor seized by hand (taxed). He who confiscates land given away by himself or others will be born as a worm in ordure for sixty-thousand years. This bridge of dharma is common to all Kings and ought to be looked after by you all from time to time. Thus does Rāmachandra beseech all future Kings . . .

Śrī Sangamēśvara.

Śrī Virûpāksha.

N.B.—The date of *Tulābhāra* corresponds to Thursday the 26th April A.D. 1408 with the constellation Krittika, there being a solar eclipse on the day. The next date corresponds to Sunday the 20th October A.D. 1409 with the constellation Uttarābhādrapada. (Phalguni is a mistake for Bhādrapada).

35.

Copy of a copper plate grant found in a palm leaf manuscript in the possession of Narasimhajōyis at the village Machchēri in the Hobali of Kadur.

1. śubham astu || nēmas tunga-śiraś-chumbi- chandra-chāmara-chāravē l trai-
lōkya-nagarārambha-mūlastambhāya Sambhave
2. jayaty anādi-nidhanah śrīmān svachchhandā-sūkarah l yaś cha damshṭrā-
mrinālēna jajñē nūtana-pankajam l sva-
3. sti śrī-jayābhyudaya-Śālivāhana-śaka-varsha 1574 sanda vartamāna-Nandana
samvatsarada Bhādrapada
4. śuddha 15 Bhaumavāsaiadalli śrīmat-paramahamsa-parivrajakāchāya-varya
pada-vākya-pramāṇa-pārāvāra-pārī-
5. na yama-niyamādy-ashtānga-yōge-niratar āda Śringērīpurada śrī-Sachchi-
dānanda Bhāratīsvāmiga-
6. lavaru pūrvadalli Vidyāraṇya-Śrīpādangalige Hariharamahārāyaru Vidyā-
raṇyapuradalli nū-
7. ru vṛttiyannu agrahāra va māḍi samarpisidalli kālavaśadinda viśēkalitavāgi
prajā-dharma-
8. davaru ā-bhūmigaḷige pūgārāmagala hālikonḍu baruttiddalli Keḷadī-
Sivappanāyākaru punaru-
9. ddhāra va māḍi ā-bhūmigaḷannu vichārisi yathāprakāradalli agrahāra va māḍa-
bēkerdu namage hēlikonḍu namma
10. dharma-samsthānavannu parirakshisikonḍu bāha samayadalli Kāśyapa-
gōtrada Āśvalāyana-sūtrada Rik-śa-

(back).

11. kheya Bankanakatṭeya Nārāyaṇabhaṭṭara maga Tirumalabhaṭṭarige pālista
dāna-paṭṭe kramav ent endare Vidyāraṇya-

12. puṇadalli dvividha-parikalpitavāda śāsana-stha-vṛittiya voḷage nimage pālista prathama-kalpitavāda vṛitti 1 kke ga 15
13. hadinaidu vaḷahakke kshêtrada vivara mēlubhāgada nāḍa Dēvagōḍa Bonma-nṇana kuḷadalli bhatta kham 6 raḍubhāgada nāḍa Bē-
14. sūra Bonma-nṇana kuḷadalli kham 34 ubhayaṁ kham 40 nālvattu tōṭa kela-bhāgada nāḍa Hālandūra kōḍe-
15. gaddeyalli āḍike mara 1 vōḍu sāvira i-vṛittige saluva mane Vidyāraṇya-purada mūḍaṇa-sālinalli Baṇ-
16. ṇagaḷa Viśvanāthabhaṭṭara maneyindam baḍagalāgi kaṭṭuva nivēśanadin-dam tenkalāgi mane 1 vandake
17. kōḷu 15 hadinaidu mane nivēśana sahā śomōparāga puṇyakālāḍalli śī-Vidyā-śankara prītyarthavā-
18. gi sa-hiraṇyōḍaka-dāna-dhārā-pūrvakavāgi i-tōṭake saluva chatuḥ-sīme vivara mūḍalu gaddeyindam paḍuvalu tenkalu ga-
19. ddeyindam baḍagalū paḍuvalu gadde vaḷage naṭṭa kallindam i-gṛihārāma-kshêtrada voḷagullā nidli-rikshēpa-jala-pāshāṇa-akshī-
20. ṇi-āgāmi-siddha-sādhyagaḷ emba aṣṭabhōga-tēja-svāmyavannu i-kshêtrakke saluva mane hāḍya sahā rīvu rinma
21. santāna-pāraṁparyavāgi ā-chandrārka-sthāyigaḷāgi sukhadinda anubhavi-si-koṇḍu samaya viśēśagaḷalli

(II front).

22. krāya-dāna-parivartanava salisikoṇḍu bahiri yendu pālista śāsana-stha-vṛitti bhū-dāna
23. Āditya-chandrāv anilōnalaścha dyaṇ bhūmirāpō hṛidayam yamaś cha ahaś cha iātrīś cha ubhē cha sandhyē dharmas cha jānāti na-
24. rasya vṛittam 1 sva-dattām paraḍattām vā yō harēt tu vasundharām shashṭi-varsha-sahasrāṇi viśthāyām jāyatē kṛimihl dāna-pā-
25. lanayōr madhyē dānāch ehhṛēyōnupālanam 1 dānāt svargam avāpnōti pālanād achyutam padam
26. śrī Vidyāśankara ||

Note.

This inscription begins with an invocation to Sambhu and Boar incarnation of Vishṇu. It records that the hundred vṛittis forming Vidyāraṇyapura Agrahāra placed originally by King Harihara at the disposal of Vidyāraṇya had fallen into decay and the lands were covered with areca-nut gardens belonging to private parties and that at the instance of Śivappanāyaka of Keladi actuated with the desire to restore the Agrahāra to Sachchidānandabhārati Svāmi at Śṛingēri, granted certain fields and house-sites also to Bankarkatte Tirumalabhaṭṭa, son of Nārāyaṇabhaṭṭa of Kāśyapa-gōtra, Āśva-layanasūtra and Rik-Śākhā. The grant is dated Tuesday the 15th lunar day of the bright half of Bhādrapada in Nandana, Śaka year 1574, corresponding to 7th September A.D. 1652. The usual imprecatory verses are found at the end of the grant.

36.

On a stone lying in the wet field of Timmayya, son of Basappa, near the village Hosahalli in the Hobali of Kaḍūr.

Size 5'—×1'.

Kannada language and characters.

- | | |
|----------------------|----------------------------|
| 1. Paingala-samva- | 7. koṭṭa um- |
| 2. tsarada Mārgasira | 8. baḷigaddē kallu śrī śrī |
| 3. śu 5 lū śrīma- | 9. yidake āru aḷu- |
| 4. tu Virāpura Śiva- | 10. pidavaru tam- |
| 5. Voḍeyaru Paṭṭaṇa- | 11. ma tāyige ta- |
| 6. sāmī pālisuvage | 12. pidavaru śrī |

Note.

This inscription records a grant of some land for subsistence to the holder of the office of *Paṭṭanasvāmi* (head of the town) by Śiva voḍeyar of Virāpura on the 5th lunar day of the bright fortnight of Mārgasira in the year Paingala. The grant ends with the usual imprecation.

37.

On a stone set up on the site of a deserted village on the way from the bungalow at Emmedoḍḍi in the Hobali of Kadur to Coffee Estate.

Size 4'—6"×1'—6".

Kannāḍa language and characters.

1. śī-Gaṇādhīpatayê namah
2. śubham astu svāsti śī-
3. jayābhyudaya śaka-
4. varushaṅgaḷu 1532 san-
5. da Sādhāraṇa-samvatsa.
6. Kārtika-ba 5 śrīmatu-
7. Gīriyappaṇāya-
8. karu tamma svāmi Tiru-
9. vengalaḷayyanavarige puṇya-
10. lōkāvāptiy āgabēkendu
11. tamma prabhutvakkolaḡaḡa Ma-
12. la . pāḷyada bhūmiyali
13. oḷḷo holavannu sarvamānya-
14. vāgi Sōmanāthadēvara nai-
15. vēḍyakke biṭṭaru idake
16. aḷḷipidavaru guru-drōhigaḷu
17. Śiva-drōhigaḷu

Note

This records the gift of a plot of land with the sowing capacity of half Khaṇḍuga in the village Mala . . . pāḷya free of all imposts for the food offerings to god Sōmanātha by the illustrious Gīriyappaṇāyaka for the merit of his master Tiruvengalaḷayya on the 5th lunar day of the dark half of Kārtika in the year Sādhāraṇa, Śaka year 1532, corresponding to 26th October A.D. 1610. The record ends with the usual imprecation.

38.

On a stone set up near a *māstiguḍi* in the pasture land of the village Chikkārehalli in the Hobali of Kadur.

Size 2'—6"×1'—6".

Old Kannāḍa characters and language.

1. . . . Permmāḍigāvuṇḍan āda
2. ḷapati kāduvalli Saggālaya
3. avarā sati Kali
4. mahāsatiyāgi
5. akshaya-sogaman āntaḷ mangalaṃ

Note.

This inscription records the death of Permmāḍigāvuṇḍa in battle and of the passing away of his wife Kali by performance of *sati*. A *māstiguḍi* is a shrine containing one or more stones on which are sculptured the figures of upper arms of women who performed *sati*.

39.

At the same place, on a stone lying below a *banyan* tree.

Size 3'—6"×1'—6".

Kannāḍa characters and language.

- | | |
|---------------------|------------------------|
| 1. śrīmatu-Jekkapa- | 5. bbaru tappidare ka- |
| 2. nāyakaru an- | 6. teya |
| 3. na darake koṭṭa- | 7. tindavaru |
| 4. ru yidake ār o- | |

Note.

This records the gift of a piece of land by the illustrious Jekkapa Nāyaka for feeding the poor. The record ends with some imprecation.

40.

On a rock on a ridge on the way to the village Kârêhalli from the village Kampa-sâgara in the Hobali of Kaḍur.

Size 3'—6'' × 3'—6''.

Kannaḍa language and characters.

1. śrīmatu-Khara-samvatsarada
2. Vayisâkha-ba 10 lu śrīma-
3. tu Chandagaḍanu Kallêdê-
4. varige nandâdîptigendu
5. biṭṭa hola oḷḷo idanu
6. aḷupidavarū tamma-tâ-
7. yige tappidavarū śrī śrī

Note

This inscription records the gift of a field with the sowing capacity of half a khaṇḍa by Chandagaḍa for the service of God Kallêdêva on the 10th lunar day of the dark half of Vaisâkha in the year Khara.

41.

At the village Dombarahalli in the Hobali of Kaḍûr, on a stone set up in the back-yard of Nanja.

Size 5' × 3'

Kannaḍa language and characters.

1. śrīmatu-Dombara Gorava-
2. nahallige tappidavana heṇ-
3. ḍaranu gôvar ikkidavanige
4. koṭṭaru idake âru
5. aḷupidavarū bāvali gô-mâṁ-
6. sava timbaru Śivadâsa

Note.

This contains nothing but vulgar imprecation against those who are traitors to the village Dombara-Goravanahalli. The name Śivadâsa is found at the end of the inscription and probably denotes the name of its writer.

42.

At the same village (Dombarahalli) on a *vîragal* lying in the site of a ruined temple in a wet field.

Size 5' × 4'.

Old Kannaḍa language and characters.

(The stone is broken on all sides).

1. Vanâsanada nâlgêna pala . . paṭṭi Santa-
2. je Dêvaki nijâdhinâthanan ântu sattode Bappagavundaṁ gandraṁ
3. gampakam bhûnâthana teyim taṭṭi-
4. ḷḍu jâ . . ga taṭṭi . . liyen alṭiyim

Note.

This inscription is very fragmentary and seems to record the death of Santaje Dêvaki as *sati* and that of Bappagavunda in battle.

At Kaḍūruhalli in the Hobali of Kaḍūr, on a stone set up before the Īśvara temple.

Size 4'—6"×2'—2".

Kannada language and characters.

1. svasti samasta-bhuvanâśrayam śrī-prithvī-vallabha-mahârâ-
2. jâdhirâjam paramêśvara Satyâśraya-kuḷa-
3. tilaka Châlukyâbharaṇa śrīmat Tribhuvanamalladêvara vijayarâ-
4. jyam uttarôttarâbhivridhi-pravaraddhamânâṃ â-chandrârka-târam-barâṃ
tat-pâda-padmôpajîvi
5. samadhigata-pañcha-mahâśâbda-mahâ-maṇḍalêśvaram Dvârâvatî-pu-
6. ravarâdhîsam Yâdava-kuḷâmbara-dyumaṇi samyaktâ-chûḍâ-
7. maṇi malaparolgaṇḍâdy-enêka-nâmâvalî-samâlankṛitarappa śrī-
8. mat-Tribhuvanamalla-Pôysaladêvaru Gangavâḍi tembhattaru-
9. sâsiramam dushṭa-nigraha-śiṣṭa-pratipâlanadim âluttum
10. ire tat-pâda-padmôpajîvi samadhigata-pañcha-mahâśâbda ma-
11. hâsâmanṭa sakaḷa-lakshmîkânta Tripurâhara-labdha-varâḷa-prasâ-
12. da mrigamadâmôdam pusiva-sâmantakañja-kuñjaram sâra-
13. nâgata-vajra-pañjaran Ereyangadêva-pâdâîâdhaka gaṇḍaprachanḍa
14. nuḍidantegaṇḍan aynûrvvara-kôte śrīman-mahâsâmanṭa malaparolgaṇ-
15. ṇḍa Chaṭṭayyaṅgaḷ tat-pâda-padmôpajîvi Châlukyavikrama-varsha 21 ne-
16. ya Īśvara-samvatsarada Pushya-mâsa-Tadige Brihaspati-vâra-
17. duttarâyana-sankramaṇadandû Kaḍavûra Basavagâvu-
18. ṇḍana maga Chandavagâvuṇḍa Chandavêśvaravan ettisi biṭṭa gadde
19. mattar onḍu bedḍalu mattar eraḍu gâṇa vonḍu inta-
20. nituvan Aghôraśiva Paṇḍitargge dhârâ-pûrvvakam mâḍi biṭṭa dharmma-
21. ma naḍeyisidavange Gangeyola Bânarâsiyolu sâyî-
22. ra brâhmanargge sâyira-kavileyam koṭṭa phala î-dharmmamara aḷiva . pâ-
23. pigey â-tirthaḍol â-brâhmanaruma kavileyuman aḷida dôsha sva-
24. dattam para-dattam vâ yô hareṭa vasundharâm shasṭi vari-
25. sha-sahasrâṇi viṣṭhâyâm jâyatê krimiḥ || śrî

Translation.

Be it well. While the refuge of the universe, lord of the goddess of prosperity and earth, mahârâjâdhirâja, râjaparamêśvara, ornament of the Satyâśraya race, a jewel to the Châlukyas, Tribhuvanamalla, was ruling in prosperity for as long as sun and stars endure:—While a dependant on his lotus feet, obtainer of the musical band of five great instruments, mahâmaṇḍalêśvara, lord of the excellent city of Dvârâvatî, a sun to the firmament of the Yâdava race, crest-jewel of rectitude, lord over Malepas, possessed of these and other titles:—the illustrious Tribhuvanamalla was ruling over Gangavâḍi Ninety-six thousand punishing the wicked and protecting the good.

A dependant of his: Obtainer of the band of five great instruments, mahâsâmanṭa, lord of the goddess of prosperity, obtainer of boons from Śiva, fragrant with musk, an elephant to the lotuses namely the dishonest feudatories, an adamant cage to the refugees, worshipper of the feet of Ereyangadêva, terrible champion, true to his word, a fortress of the Five Hundred, Mahâsâmanṭa, malaparolgaṇḍa : Chaṭṭayya:—

His dependant:—Chendavagâvuṇḍa, son of Kaḍavûr Basavagâvuṇḍa erected the temple of Chendavêśvara and made a gift for the service of the god with pouring of water, of 1 mattar of wet land and 2 mattars of dry land and an oil-mill to Aghôraśi-vapaṇḍita.

Whosoever continues this grant will get the merit of giving away thousand tawny cows to thousand Brahmans at Benares on the bank of the Ganges. The wicked man who destroys this charity will incur the sin of killing Brahmans and cows at the same holy place. He who confiscates land given away by oneself or others will be born as a worm in ordure for sixty-thousand years.

Note.

This inscription records the erection of a Śiva temple and a grant of some land for its maintenance, to the Śaiva priest Aghôraśiva-paṇḍita by Chendavagâvuṇḍa, son of Kaḍavûr Basavagâvuṇḍa, a dependant of Mahâsâmanṭa Chaṭṭayya, who was a

feudatory of the Hoysala king Ereyanga who was a feudatory of the Chalukya King Tribhuvanamalla as stated at the beginning of the grant. The date of the grant is Thursday the 3rd lunar day of the month Pushya in the year Ísvara. 21st year of Châlukya Vikrama era. As the Châlukya Vikrama era commenced in 1076 A. D. the year of the grant must therefore be 1097 A. D. This year coincides with Ísvara. The question of the fortnight which is not mentioned on the grant, is solved by the day of Makara-Sankrânti. As this Sankrânti fell on Thursday the 24th of December, it is clear that it is the dark fortnight of Pushya that is meant in the grant.

44.

On a boulder near the village Tangale in the Hobali of Kaḍûr.

- | | |
|-----------------------------|--------------------------|
| 1. namô:hatê Ajitakîrtigaḷu | 6. Prabhâchandrâdêvaru |
| 2. Dêvanandibratigaḷu | 7. Vimalagaṇabratigaḷu |
| 3. Guṇasâgarabhaṭâarakaru | 8. Ajitasênabhaṭâarakaru |
| 4. Kîrttisâgarabhaṭâarakaru | 9. Śubhachandraru |
| 5. Ajitasênabhaṭâarakaru | |

Note.

On this boulder are carved the figures of some Jaina saints and their names are inscribed below:—Ajitakîrti, Dêvanandibrati. Guṇasâgarabhaṭâaraka, Kîrttisâgarabhaṭâarakaru, Ajitasênabhaṭâaraka, Prabhâchandrâdêva, Vimalagaṇabratî, Ajitasênabhaṭâara, Śubhachandra.

45.

At the village Râmagondi, in the Hobali of Kaḍur, on a stone lying below a date tree to the east of the temple.

Size 3'—3'×2'—3".

Kannaḍa language and characters.

1. śrîmatu Giryappanâyaka-
2. ru akhilânḍakôṭi-brahmânḍa-
3. nâyaka śrîmatu-anâdi-mûrti
4. dēvatâsârvaabhauma-Râmêdēvarige
5. samarpisida pâkaśâleya maṇṭa-
6. pa sēve saka varishangalu 1548 nê Ksha-
7. ya-samvatsara mâgha-ba-Chaturdaśi-ma-
8. hâdina śrî-Râmanâtha śrî śrî śrî

Note.

This inscription records the erection of a *pâkaśâleya-maṇṭapa* (kitchen) for the service of god Râmêdêvaru by Giryappanâyaka on the 14th lunar day in the dark half of Mâgha in Kshaya. Śaka year 1548. corresponding to 4th February, A. D. 1627.

46.

On a stone set up to the north side of the tank-bund in the village Paṭṭanagere in the Hobali of Kaḍur.

Size 4'—6"×2'—6".

Kannaḍa language and characters.

1. śrî namas tunga-śiraś-chumbi-chandra-châmara-châravêl trai-
2. lôkya-nagarârambha-inûlastambhâya Śambhavêl
3. svasti samasta-bhuvanâśrayam śrî-prithvî-vallabham ma-
4. hârâjâdhîrâja-paramêśvaram Dvârâvatî-puravarâdhîsvaram Yâdava-ku-
5. lâmbara-dyumaṇi samyakta-chûḍâmaṇi maleiâjarâja malaparoluganḍa ni-
6. shanka-pratâpachakravartti Hoysana Vîra-Sômêśvarâdêvaru Dôchalebî-
ḍinali ?
7. sukhadim prithvi-râjyam geyyuttaviddelli Hêmaḷambi samvachharada Kâr-
tika-śuddha 5 Â śrî-

8. mad-anâdiyagrahâra Dharmasûrekârapurav âda Haṭṭanagereya śrî
9. Asvanâthadêvarige śîkârya dîvige bîjahonna baddiyalu naḍavantâgi dē-
10. sântai Pâsupataru mâḍvantâgi bhaktara bēdi barasida sâsara Ammanchi-
11. gaḷa Kēsiyanṇa ga 1½ Mumâṭupaḍi Viśvêsvarana maga Puliyanna ga 1½ Otti
12. Appasetṭiya maga Bairiya gadyâṇa 1½ Mâlabe Kachcheyamada Bîdigauḍa
- Bôra ga 1
13. Riâjavoyva Vandasettara maga Śînamadêva ga 1½ Râjagavuḍi Sôme-
14. yana maga Râjaya ga 1½ Piddage Âldanu paṇa 5½ Charungaṇḍi Chan-
15. drabhuśṇadêvara maga Âluvadêva paṇa 5½ Mumâṭipaḍi Dakshinâmûle Âṇ-
16. ḍaya pa 5½ Hiriirulada Hattiya Kâleyana maga Siiriseṭi pa 5 Dâ-
17. rava Siirâmâdêvana maga Perumâludêva pa 5½ Hemmâḍidêvaia . . Bôchi-
18. dêva Pâlakottu Kaṇiya Nâraya pa 5 Irunguṇḍi Chandrabhûṣaṇa Tamma-
- ṇṇa ga 1½
19. Sankaranâraṇṇana maga Annurâmâdêva ga 1½ Mâdaranahattiya Mâlôjana
20. maga Abbôja ga 1½ Alageya Mâchana tamma Keleya pa 5½ Chôleperumâlê-
- dêva-
21. ni maga Chempille ga 1½ Namburaṇḍisettiyara mâtga Sarômarachchanâyaru
- pa 5½
22. Mârkkandârâsidêvaru pa 5½ Suṣvati Mâdhavabhaṭṭaia maga Sivadêva pa 5½
- Baḷegâra Nû-
23. rasiiya Tippayyana maga Nâgayya pa 5½ Hâlasetṭiya maga Telliga Harihara||
24. pa 5½ Nakhada Mâchayya pa 5½ Bommeya-sâmantana Matayya pa 5½ Eka-
- sarada Râ-
25. vutaru ga 1 pa 2½ Sivapâdadaḍa pa 6½ Hadiyakeṇya Sēnabôva Kallayya pa 5½
26. Munepalimayya Kôḍi pa 5½ Âla pa 5½ Masanaya pa 5½ Kêtagauḍi Kêṭapa 5½
27. Iyuni Viśvêsvara pa 2 Girianṇana aliya Nâraṇadêva Nagayya Bâchayya
- gadyâṇa 2.
28. Munûṭapaḍi Chikkaṇa Sômanâtha pa 5½ Nimbe Viśvêsvaradêvara maga
- Perumâlêdêva pa 5½
29. Eredûrayyana maga Kâḍa Acha pa 5½ Kâkambibetu Kovâṇḍa ga 1
- Mûrûṭupaḍi-
30. ḍi Koppa pa 5½ Nâlûra Beṭṭa pa 5½ Mupurata Sômayâdi pa 2½ Papuṇḍi Piriya-
- bbe Ha-
31. câlê pa 1 Golitta Anatigarâyar Tonḍabelapa Mâdapa Kâsi Viśvêsvara pa 2½
- Uyuni Aruga-
32. muppatâru Taiûra Gâvuḍiya pa 2½ Bedalûra Anupa Mûnâḍahôbala pa 2½
33. Gâvuḍara Sanka ga 1½ Sagara . . . Sanibha . . pa 2 Ekama pa 5 Mâdha-
34. va ga 1½ Nichelana pa 5 Kôṭûru Râmanadêva ga 1 Sîreya Bevaḍise-
35. ṭi ga 1½ Ichanaheggaḍe 1 hûḍôṇṭa . . . mûḍanadese dâraḍa mârukoṇ-
36. du biṭṭaru . . Anjanêya Râmadêva ga 1 pa 1 Sîgeya Hariyanṇa ga 2 pa
37. Â-dayyana maga Appanâtha pa 5

Note.

This inscription begins with the usual invocation to Sambhu. It records that during the reign of the Hoysala king Sômesvaradêva in his capital Dôchalebîḍu (?) certain devotees of the Pâsupata sect in the agrahâra village Haṭṭanagere otherwise known as Dharmasûrekârapura subscribed various sums of money in order that from the interest on the amount thus collected services of god Viśvanâthadêva at Haṭṭanagere might be kept up. The record is dated Sunday the 5th lunar day of the bright fortnight of Kârtika in the year Hēmalambi.

47.

On a second store set up at the same place.

Size 5'—3"×2'—9".

Kannada language and characters.

1. namas tunga-śiraś-chumbi-chandra-châmara-châravê l trailôkya-nagarâram-
- bha-mûlastam-
2. bhâya Sambhuvê l svasti samasta-bhuvanâśrayam śrî-prithivîlabha-mahâ-
- râjâ-

3. dhirâjam paramêsvaram (paramêsvaram) Dvârâvatîpuravarâdhîsvaram
Yâdava-
4. kulâmbara-dyumaṇi sarvajña-chûdâmaṇi malerâjarâja malaparolugaṇḍa asa-
5. hâyasûra kadanaprachanḍa êkângavîra sanivârasiddhi giridurgamalla chala-
dankarâma Magararâjya-
6. nirmînûliganu Chôlurâjya-pra⁺ishthâchâyānum appa Hoysana-Sômêsvara-
dêvaru Pâch'alevî-
7. ḍinali (?) sukha-sankathâ-vinôdadim prithvî-râjyam geyyuttiddalli svasti
śrî-Sôbhakritu-sam-
8. vatsarada Pushya-sudha Pâḍavi Âdivâradandu Dharmmasûrekârapuravâda
Haṭṭanagereya
9. śrî-Asvanâthadêvara śrîkâryada nandâ-dîvigege bîja-
honna baḍḍiyalu
10. mu-vadapa 2 . . . ge konḍu Bîraṇasetṭi Jakkayyasetṭi Baḷavisetṭiya Râya
11. Harisetṭiya . . sūleya Akkama pa . . 2 Sūeya Pañchâchâri-
12. Dêva pa 5 Honneya . . . paṇa pa 2 akkasâle Bammôjana maga Mâdi-
vôja pa 5
13. dharma . . risetṭi Kallapa Mâdayana maga Gôpaya l Sankarôjana
Mallôja ga l

Note.

This inscription begins with the usual invocation to Śambhu. It records that during the reign of King Hoysana Vîrasômêsvaradêva (with usual titles) at Pâchalebîḍu (?) Bîraṇasetṭi, Jakkayyasetṭi and others (named) paid up various sums of money in order that from the interest on the amount thus collected might be kept a perpetual lamp before god Asvanâthadêva at the village Haṭṭanagere otherwise known as Dharmmasûrekârapura. The record is dated Sunday the 1st lunar day of the bright fortnight of Pushya in the year Sôbhakrit.

48.

At the village Paṭṭanagere in the Hobli of Kaḍûr, on a stone lying in the field of Sûryanârâyaṇasâstri, near the Sômanâtha temple in ruins.

Size 3'—6''×1'—9''

Kannaḍa language and characters

1. svasti śrî-vijayâ-
2. bhyudaya
3. śaka Śâ-
4. livâhana-śaka-varusha
5. 1439 sandu varta-
6. mâna-Îsvara-samvachharada
7. Śrâvaṇa-sudha 15 lu śrîma-
8. tu Mutagadahâlina Timma-
9. ṇṇanâyakara makkaḷu Chen-
10. naṇṇanâyakaru Sôma-
11. nâṭadêvarige koṭṭa dharma-
12. da pâlaki âru aḷupali
13. aḷupidare Vâraṇâsiya-
14. li kapuleya kondavaru

Note.

This inscription records the gift of a palanquin for the service of god Sômanâthadêva by Chennanṇanâyaka, son of Timmanṇanâyaka of Mutagadahâlu on the 15th lunar day of the bright half of Îsvara. Saka year 1439 corresponding to 1st August, A.D. 1517. The record ends with the usual imprecation.

At the village Chikka Patṭanagere, on a store set up before the Sangēśvara temple.

Size 4'—9"×2'—3".

Kannaḍa language and characters.

1. namas tunga-śiraś-chumbi-chandra-chāmara-châravê l trai-
2. lôkya-nagarâmbha-mûlastambhâya Sambhavê l
3. svasti samadhigata-pañcha-mahâśabda-mahâmaṇḍalêśvara
4. Dvârâvatî-puravarâdhîśvara Yâdava-kulâmbara-dyu-
5. maṇi samyaktva-chûḍâmaṇi śraṇâgata-vajrapañjara sama-
6. malaparoluganda Talakâdu-Kôlâ-
7. la-Kongu-Nangali-Gangavâḍi-Noḷambavâḍi-Uchchangi-Bankâpura-
8. Banavâse-Hânungalu-Halasige-gonḍa bhujabala-Viraganga-
9. Pratâpa-śrî-Nârasimha Hoysalâdêvaru nija-vijaya-râ-
10. jadhâni Dôrasamudrada nelevîḍinolu Gangavâḍi tombhattaru-sâ-
11. yiramumam dusṭa-nigraha-śisṭa-piatipâlanadin âluttum ire
12. Śaka-varisha sâsirada tombatte:adaneya Sarvadhâni-samvatsa-
13. rada Pâḷguṇa sūddha-Pâḍiva Sôma-vâra-dandu svasti yama-niya-
14. ma-svâdhyâya-dhivâna-dhâraṇa-maunârushṭhâra-pa-
15. râyana-samâdhi-sîla-guṇa-sampannar appa chaturvêda-
16. pâravâra-pârangatarum samstuta-samasta-śâstra-vistâarakarum
17. appa śrîmad-anâdiyagrahâram Dharmmasûrekârapura nânûrvva-
18. rumappa samasta-mahâjarangalu kârūnyadinda prabhutvamam kuḍe
19. śrîmatu-samasta-guṇa-sampannar appa vinavaśikhâmaṇiyu
20. Sômêśvara-samaya-pâḍârâdhakarum enisida Singiṣeṭṭiya pu-
21. trarappa Jakkagâvunḍa Sakkegâvunḍa-nu uruva Patṭanagereyalli
22. iśânya-sṭhaladalli tamm ayyana hesaralu Singēśvacadêva-
23. la śivalinga-pratishṭeyam mâḍi dēvâlayamam
24. nirmâṇam mâḍisidali Belâgâvunḍana maga Jakkayyam Vi-
25. shṇudêvara pratishṭeyam mâḍi â-dêvara grihamam nirmâṇam mâ-
26. ḍisi tamm ayyanum appa Benṇeya Mâlagaunḍa-
27. nu Sûryadêvara pratishṭeyam mâḍi â-dêvara griha-
28. mam nirmâṇam mâḍisida avar aḷian appa Bûvagâvunḍa
29. maṇṭapa va rangamam geysidan intu tama samasta-gôṭrada
30. dēvâlayavam nirmâṇam mâḍi â-dêvaigge sodaru nitya-
31. pûje khaṇḍasphuṭita-jîrṇnôddharakke Pôchiyagere
32. modalêriyalli gadde âru mattaru â kereya
33. baḍaganṇa deseyalli bedda mattar eraḍu ivanu dē-
34. vargge namaśśivâyam biṭṭu â-Śivasthâramam svasti sama-
35. sta-guṇa-sampannarum Lâkulâgama-pâravâra-pâraga-
36. r appa Haṭṭadageṇya pañchamaṭhade sthânadâchâryyar appa
37. Aksharaśaktidêva-putra Kalyâṇaśakti-paṇḍitara kâlam to-
38. ledu dhârâpûrvakam mâḍi koṭṭaru sva-dattam para-

(The rest is covered by the building)

Note.

This inscription begins with the usual invocation to Śambhu and records that during the reign of the Hoysala King Nârasimhadeva at Dôrasamudra, Jakkagâvunḍa and Sakkegâvunḍa, worshippers of god Sômêśvara and sons of Singiṣeṭṭi, who were (invested with *prabhutva* headman-ship) by the learned Four Hundred mahâjanas of Dharmma-sûrekârapura, also known as Uruva-Patṭanagere erected a temple after the name of their father, Singēśvara at the village Uruva-Patṭanagere and set up therein a linga of Śiva. The inscription further records that Belâgâvunḍa's son Jakkayya built a Vishnu shrine therein and set up an image of Vishnu and that Benṇeya Mâlagaunḍa erected a shrine for the sun-god and their nephew Bûvagâvunḍa constructed a *ranga-maṇṭapa* in the same temple. We find further in the record that they made a gift of 6 nettars of wet land below the tank at Pôchiyagere and 2 mattars of dry land near the same tank for the daily worship, food and light offerings, repairs, etc., of the temple and made over its management to Kalyâṇaśaktipaṇḍita, son of Aksharaśaktidêva, well-versed in Lâkulâgama and the head priest over five *mathas*. The date of the grant is stated to be Monday the 1st lunar day of the bright half of Phâlguna in

the year Sarvadhâri, Śaka year 1092. According to Svami Kannu Pillai's tables Śaka 1092 is Vikṛiti and the nearest Sarvadhâri year coincides with Śaka 1090. But 1092 is clearly written in words. This cannot but be a mistake. The record ends with the usual imprecatory verse.

50.

On the left side and back of the same stone (in Sangêśvara temple, Chikka Paṭṭanagere).

1. namas tunga-śiras-tunga-chandra-chāmara-târa-
2. vêl trailôkya-nagarârambha-mûla-stambhâya Sambha-
3. vêl svasti samasta-prasasti-sahitam śrîmat-pratâpachakravarti Ho-
4. yisana-bhujabala-Vira-Nârasimha-dêvarasaru Dô-
5. rasamudrada nelevîdirôlu sukha-sankathâ-virô-
6. dadim prêmadiṁ râjyam geyyuttam iddalli Prabhava-samva-
7. tsarada || prathama-Jyêshṭha ba 10 Brihavâradandu śrîma-
8. tu Machchêri-pañchamathâchâyyam dûsakaraganda Kali-
9. yange Virabhadra Anantadêvara maga Chandrabhûshanadêva-
10. ru Kalyânadêvaru avera maga Ananta-dêvara maga v-
11. vara tamma Chikkakallappa intî-nâlvarû śûmad-anâdiya-
12. grahâram Dharmmasûrekârapurav âda Paṭṭanagereya
13. uru Paṭṭanagereya tamma Singîśvara-dêva-sthânava
14. tâvu Bêtigolada Dêvara Masanayyana maga Chikkajîya
15. âtana maga Allâlajîya pa l . . . najîya Kumbajîya-
16. galige tamma strî-putra-jñâti-dhanika- dâdyânu-
17. matadiṁ dhârâ-purassaravâgi â . . . Kallayyagalu
18. Singedêvara sthârada śrîkâryyake . . . tēja-svâmya-griha-kshêtra-
- ridhi-ri-
19. kshêpa-siddha-sâdhya-âgâmi-bali-sahita â-Chikka
20. . . Allâlajîya-Honnajîya-Kumbajîyaru-
21. gala kaiyalu tatu-kâlôchita-kraya-drabya-gadyânam aru-
22. vattondanû Sômajîya Kallajîya . . . Anantajîya Kallaya tamma nâ-
23. lvaru kûdikonḍu â-Chikkajîya Allâlajîya Honnajîya Kum-
24. bijîyangala kâlam toledu dhârâ-pûrvakam mâḍi â-Singêśvara-
25. dēvasthanake . . . â-chandrârka-târam-baram sa-
26. lisuva int apudake sâkshigalu

(Then follow eight lines more which contain only the names of persons.)

Note.

This inscription is engraved on the left side of the previous number. It records the purchase of some land for the price of 61 gadyânas from Chikkajîya together with the son of Masanayya, his son Allâlajîya, Honnajîya and Kumbajîya, managers of the temple of god Singîśvara in the agra-hâra village Paṭṭanagere also known as Dharma-sûrekârapura by Virabhadra, and Chandrabhûshanadêvaru, son of Anantadêvaru together with Kalyânadêvaru and Chikkakallappa on behalf of Kallaya, the head of the five mathas at the village Machchêri. It also records the grant of the same land by Kallaya and four others (named) to Chikkajîya, Allâlajîya, Honnajîya, and Kumbajîya for the service of god Singîśvara at Paṭṭanagere.

51.

At the village Chikka Paṭṭanagere, on the right side of the inscription-stone in front of the Sangamêśvara temple.

1. svasti śrîmat-Pârthiva-
2. samvatsarada Vaiśākha sūddha
3. . . dandu śrî-
4. mad-anâdiyagrahâram
5. Dharmmasûrekârapurav âda
6. [Pa]ṭṭanagereya Anantavve A.
7. jîyara maga Chandijîya
8. Ananta âtana madavalige
9. Chôravey âkeya magalu Chân-

10. dave int inibaru strî-
11. putra-jñāti-dāyadyānu-
12. matadim Paṭṭanagere-ya Singē-
13. śvaradēvara amritapaḍi
14. jīya
15. kereya . . .
16. kâlū dhāreyaṇ era-
17. du koṭṭaru śrī-Nakharēśvara.

Note.

This records the gift of some wet land for the food offerings in the temple of god Singēśvara of Paṭṭanagere also called Dharmmasûrekârapura by Anantavve, Chandijīya, his wife Chôrave and daughter Chandave, inhabitants of the same village with the consent of all their kinsmen.

52.

At the village Bânûru in the Hobli of Sakrepaṭṇa on a stone set up on the site of the ruined Kallēdēvaru temple.

Size 5'—0" x 2'—9".

Kannada language and characters.

1. namas tunga-śiraś-chumbi-chandha-chāmara-[chāravē] trailōkya-nagarā-m
bha-mūlastambhāya Sambha-
2. vē svasti Śaka-kālātita-sāsirada-mūvatteradaneya Sarvadhāri-samya . . .
3. śhāḍha-suddha Pañchami Sônavâradandu śīman mahāmaṇḍalēśvara . . .
4. tribhuvanamalla Ballāla-Hoyśala-dēvaru Gangavāḍi tombhattaru-sāsira . . .
5. tōsadiṃ paṇipālisuttindandu tat-pāda-padmōpajīvi ripu-bala . . .
6. Sivapādasēkharam dēva . . . tarkkavidyābaladēvam . . . samara
7. da sāhityavidyā-vinōda mṛigamadāmōda nityādi-nāmāvali-samā . . .
8. rappa śrīman-mahābala sāmanta-Bommaṇa Bāṇavurada mūla-
sthā-
9. svasti yama-niyamādi-guṇa-sampannaru Kālāmukha-pratibaddharu . . .
10. śiva-drōha-samlāṇanaru vityādi-nāmāvali-vinājitar appa Gīrbhā [ṇa].
11. śaktipaṇḍitara kālām karichū dhārā-pūrvvakam māḍi immattaru gaddeya-
12. li matta . . . beddaleyaṃ koṭṭam mangala mahā śī toṇeya taḍiya
13. beddale mattiyalli biṭṭa gadde mattar ondu dēvara munde chi
14. mattar ondu antu biṭṭa gadde mattar oraḍu svasti samasta-pra-
15. sasti-sahitam śīmat-pergaḍe Rājamayyangalu mūlastā-
16. nāda dēvara munde modalēniyalli biṭṭa gadde khaṇḍuga ondu mangala
mahā śrī
17. Haragiriya chandha-bimbada Surasaid-amṛitām-
18. burāsi-vēlābha-vaśah-parikaramam paḍedam vistaradiṃ Gīrbhā-
19. naśaktipaṇḍitadēva sva-dattām paradattām vā yō harēta vasundha-
20. rā sashṭir vvarisha-sahasrāni viśṭāyām jāyatē krimih
21. priyadinḍ intidan eyde kāva purushang āyura jaya śrī-
22. vūṇakkuv idam kāvade kāyva pāpige Kīrukskhētraṅgalol
23. Vāraṇāśiyol ekkōti-mūṇḍranam kavileyam vēdādhyaram
24. kond adond āyaśam sāṅgun idendu sāṅḍapuv i-
25. śaīlāksharam dhātīyol

Note.

This inscription begins with the usual invocation to Sambhu. It records the gift of some land to the Kālāmukha priest Gīrvāṇaśakti for the temple at Bānapura by the illustrious Sāmanta Bommaṇa, a feudatory of the mahāmaṇḍalēśvara Tribhuvana-malla Ballāla Hoyśaladēva and also the gift of some other land for the same temple by Pergaḍe Rājamayya. The date of the grant is Monday the 5th lunar day of the bright fortnight of Āshāḍha in the year Sarvadhāri, Śaka year 1032. According to Svami-kannu Pillai's Tables, Śaka year 1032 corresponds to Vikrama and not Sarvadhāri as stated in the grant. The nearest Sarvadhāri year is Śaka 1030 and in case the name of the Śaka year of the grant is to be taken as correct and not the number of the Śaka years expired, the date of the grant corresponds to Monday 15th June A. D. 1108.

The record ends with two imprecatory verses the latter of which may be translated as follows:—These letters on stone proclaim to the world that whosoever protects with love the grant will live long and be happy, but that the wretch who destroys the grant with anger will incur the infamy of killing seven scores of sages and cows and scholars versed in Vedas at Kurukshêtra and Vâraṇâsi.

53.

Below the same stone.

1. Isvara-samvatsarada Pushya-su 1 . Kalidêvarige Kabaḷi . . .
2. dêvara . . . kâlûve-kêḷage beddale kolaga 5 tamma haḷḷiyalu biṭṭa beddale
3. alliya kêṛeya Bâṇavurada holavêniyali mattar eraḍanu
4. dêvarige biṭṭa beddale

Note.

This records the grant of some plots of dry and wet land for the service of god Kalidêva on the 1st lunar day of the bright half of Pushya in the year Isvara.

54.

Below the same inscription.

Kannaḍa language and characters.

1. Vikrama-samvatsarada Âśvayuja su
2. Pañchami Sôma-vâradandu Beraṭṭeya kêṛeya Bâṇavurada holanega .
3. Nâraga-vuṇḍana maga Sômagavuṇḍanu hâlû bitta kaṭṭan aḷadu dê . . .
4. beddale aravattaru hittala kêṛeya kêḷage Kêśavadêvara gadde

Note.

This record is found below the previous number but is quite different from it in date and tenor. It states that Sômagauṇḍa of the village Bâṇavura in Beraṭṭyakere granted *bittuvatta* and some dry and wet fields.

55.

At the same village Bâṇur Agrahâra, on a stone lying in the land of Kariyaṇṇa, son of Huliyaṇṇa.

Size 4'—6"×3'—0".

Kannaḍa language and characters.

1. nama's tunga-śiraś-chumbi-chandira-chânṣa-châravê trailôkya-nagarâ-rambha-mûlastam-
2. bhâya Sêmbhêvê || svasti samasta-bhuvanâśrayaṃ śrî-piithvî-vallabha-mahârâjadhi-
3. râja paramêśvara Dvârâvâti-pura-varâdhîśvara Yâdava-kulâmbaia-dyu-maṇi
4. gaṇḍa kadanapiachanḍan asahâya-śûṇan êkâṅgavîra śenivâta-siddhi giridurgga-
5. malla chaladankarâma vayitibha-kaṇṭhîra Magara-râjya nirmûlana
6. bhuja-bala-Vîraballâladêvaru Dôrasamudrada nelevîdinḷu
7. prabhutvadolu svasti . . . śrî-jayâbhyudaya śaka-varuṣa . . . Vijaya-samvatsarada Chayitira . . . su dandu
8. . . . prabhu Jakkaṇagaṇḍuḷu Bommalêśvaradêvara pratishṭeya kâlādolu
9. . . . sahita sa-parivârav âgi
10. . . . Bâṇêśvaradêvara gaddevim baḍaga beddale
11. . . . saluvantâgi mâḍi ko-
12. ṭṭaru

Note.

This inscription records the gift of some land for the service of god Bommalêśvara at the time of its consecration by Jakkaṇagaṇḍu during the reign of Vîraballâladêva (with titles) in the capital city Dôrasamudra in the year Vijaya, during the bright fortnight of Chaitra.

56.

At the village Dêvanûr in the Hobali of Sakkarepaṭṭaṇa, on a stone set up near the Siddhêśvara temple.

Size 4'—0''×3'—0''.

Kannaḍa language and characters.

1. va samvatsarada Kârtika su 15 lû . . .
2. svasti śrî-vîra-pratâpa Achyuta-râyamahârâ-
3. yarû prithvî-râjyaṃ geyuvalli hinde
4. Vijaya-samvatsaradalu
5. dēvagaṇikeyara . .
6. sarvamānyavāgi . . . biṭṭu dhârâ-pûrvaka . . .
7.
8. alupidavaru rukshê-
9. sâsira kavileya kon-
10. da pâtakake hôharu

Note.

This inscription is very fragmentary and seems to record the renewal during the reign of the Vijayanagar King Achyutarâya of some grant made previously in the year Vijaya (See Inscription No. 12. Kadur Taluk, Ep. Carnatica Vol. VI).

57.

At the village Chikka Dêvanûr, near Dêvanûr in the Hobali of Sakkarepaṭṭaṇa, on a stone lying by the side of a canal.

Size 4'—3''×2'—0''.

Kannaḍa language and characters.

1. svasti samasta-prâśasti-sahitaṃ
2.
3. Vijaya-samvatsarada Mârggasira-su 10 Gu-vâra Bommagaḍana maga
4. Mālayyaṃ kaḷlara bîḍinge taṭṭiridu sattaṃ śrî-Kallinâtha

Note.

This inscription is fragmentary and seems to record the death of Mālayya, son of Bommagaḍa in attacking a colony of robbers on Thursday the 10th lunar day of the bright half of Mârgaśira in the year Vijaya.

58.

At the village Kabaḷi, in the Hobali of Sakkarepaṭṭaṇa, on a *vîragal* set up near the ruined temple of Kalledêvaru.

Size 3'—0''×1'—9''.

Kannaḍa language and characters.

1. svasti samasta-bhuvanâśraya śrî-prithvî-va-
2. llabha mahârâjâdhîrâja paramêśvara
3. Dvârâvatî-puravarâdhîśvara Yâdava-kuḷâmba-
4. ra-dyumaṇi samyakta-chûḍâmaṇi malerâja-
5. râja malapareḷugaṇḍâdyanêka-nâmâ-
6. valî-samâlankritarappa Sôvidêvaru râjyaṃ
7. gaiyutt iddalli Mâragavunḍana maga Chikkagavun-
8. ḍaṃ turu-huṇṇalali kâdu sa-
9. ttoḍe âtana magari Êcahaṃ î-kalla nilisidaṃ śrî śrî śrî

Note.

This inscription records the death of Chikkagavunḍa son, of Mâragavunḍa in defending cows against attack during the reign of the Hoysala King Sôvideva and the setting up of the *vîragal* in memory of the departed warrior by his son, Êcha.

At the same village (Kabaḷi,) on a vîragal set up in front of the ruined temple of God Kallêdêvaru.

Size 3'—0"×1'—9".

Kannaḍa language and characters.

1. svasti samasta-praśasti-sahitaṁ śrīmat-pratâpa-
2. chakravartti Hoyisaṇa-Sôvidêvarasaru
3. gaṇḍam kâduvalli Mallôjanu biḷdam
4. âtana maḍavaḷige
5.

Note.

This inscription records the death, by *sati*, of some woman on the fall of her husband Mallôja in battle-field during the reign of the Hoysala King Sôvidêvarasa (Sômêśvara).

60.

At the same village (Kabaḷi), on a stone set up behind the ruined temple of god Kallêdêvaru.

Size 3'—0"×1'—3".

Kannaḍa language and characters.

1. svasti śrīmat-pratâpachakravartti śrīman-mahârâjadhirâ-
2. ja râjaparamêśvara
3. Bukkaṇṇa-Oḍeyaru
4. geyyuttiddalli
5. mahâprabhu śrī-Sômêśvara-
6. dêvara śrīkâryakke

(The next 4 lines are illegible).

7. . jîyara kayyalu tatu-kâlôchita
8. janagaḷa
9. dêvara nandâdivige âgumâḍikoṇḍu
10. lliyalu âguva ta-
11. vangaṁ dêvaru dhârâ-pûrvakaṁ mâḍi ko-
12. tṭaru î-dharmman alidavanu sva-
13. dattâṁ para-dattâṁ vâ yô harêti
14. vaṣundharâṁ
15. sumahach-chhakyam
16. sâmanîyâṁ dharmma
17. kâlê kâlê pâlanîyô bhavadbhiḥ sarvân êtân bhâ-
18. viṇaḥ pârtthivêndrân

Note.

This inscription is very fragmentary and seems to record some grant for the worship of god Sômêśvaradêva by mahâprabhu during the reign of the illustrious pratâpachakravartti mahârâjadhirâja-paramêśvara Bukkaṇṇavoḍeyar (King Bukka) of Vijayanagara.

61.

At the same village, on and round the pedestal of the idol in the Jaina temple.

1. yirunguḷa saṁ kshîrakshata-kaṇi naḍuvamara-sahita matalu
- kayi dûṇappa kayi matalu gavunḍana maga Nêma dharmma naḍavantâgi
- koṭṭaru

(Below).

2. dardu na
3. paṇḍitarum Appayaru
4. Nêmaranu prajegaṇḍa

- 5 Aliya Māleyage Bomma
6 dhāreyaṇ eṇadu koṭṭa

Note

This inscription which is fragmentary seems to record the grant of a piece of land made by Appaya and Nēmaya to Aliya Maleya for some religious purpose (not mentioned.)

62.

On the basement stone of the temple of god Vīranārāyaṇa in the village Brahma-samudra in the Hobali of Sakrēpaṭṇa

Kannada language and characters

- 1 svasti śrī-Bahudhānya-samvatsarada Pālguṇa su 10 lu śrī-
- 2 mad-aṇḍiyagrahāravāda Brahma-
- 3 samudradaśēsha-mahā-
- 4 janangalu Hālekavachanakereya mattar
- 5 . nāda pūjeyam koṇḍu biṭṭa kai-
- 6 yi mūdana haragu mērey āge . .
- 7 yim baḍagaṇa hāsareyim mattar ondu-
- 8 vam koṭṭaru

Note.

This records the gift of a plot of wet land under the tank called Hālekavachankere by the *mahājanas* of the agraḥāra village, called Brahmasamudra to the people, of nāḍ after receiving due consideration with the worship of the feet.

63.

Above the same basement.

1. . . svasti śrīma naḍavantāgi bi-
2. savonda pāda-pūjeva māḍi koṭṭaru ā-chandrārka-tāraṃ
3. ṭṭakeyi Akkasālekereya Vūrumba kereya baḍagaṇa bedale

(The stone is effaced after this).

Note.

This records the gift of the same or some other plot of wet and dry land near the tanks Akkasālekere and ūrumbakere to the same donee or some other person with the usual performance of worship of the feet of the donee

64.

At the village Keresante in the Hobali of Bidare, on a stone set up opposite to Siddhara Maṭha at the base of Hēmagiri.

Size 5'—3" × 2'—9".

Kannada language and characters.

1. namas tunga-śiraś-chunbi-chandra-chāmara chāravê l trailôkya-nagarāram-bha-mūlastanubhāva Śam-
2. bhavê l śrīkāntar Yādu-kuḷa-ratnākāntaradoḷu kaustubhādigaḷa volu palai-um lōkāpakāra-
3. pariṇatar êkikṛita-sakaḷa-rāja-guṇarappavargam l Saḷan embar āge Yādava-kuḷadoḷ puli pāye kaṇḍu mu-
4. ni puliyam poy Saḷa yene poydudarim Poysaḷa-vesar avarindam āge tad-vamśajaroḷu
5. vinayam pratāpam embi-jananāthôchita-charitra-yugadiṃ jagadoḷ jana-nayanam enisi nega-
6. ḷdam Vinayādityam samasta-bhuvana-stutyam || ātangatihimam Himasētu-samākhyāta-

7. kîrtige mûrtti manôjâtam marddita-nipu-nripa-jâtam tanujâtan âdan
Ereyanga-nripam || ballidarava-
8. nîpatigal || ellam dharmmârtha-kâma-siddhivolavanîvalla bhar âtara tarayar
Ballâlam Bittîdêvan Uda-
9. yâdityam | mûvai arasugalçam tām bhâvise madhyaman ad-âgiyum nripa
guna-sadu-
10. bhâvadin uttaman âdam bhâvi-bhavad-bhûta-Vishnu Vishnunripâlam ||
Maleyam sâdhisi mândanê Tala-
11. vanam Kâñchîpuram Kôyatûr Mmalenâd â-Tulunâdu Nilagiriya Kôlâlam
â Kongu-Nangali-
12. y uchchangi Virâtarâjanagaram Vallûr ivellam bhujâ-bâladim illeye sâdhyam
âduv eney âr Vishnu-
13. kshamâpâlanol | ant enisida Vishnumahîkântana tarayam nayânurûpôpâ
yam sartata
14. bhujâ-pratâpâkrântaparam Nârasimhan âhava-simham || sakala-kalâ-pari-
pûrnam sakalôrvvî-nayana-
15. sukhadan akalankam matt akutiñan apûjya-guna-sîtakaram Ballâladêvan
udayam geḍḍam svasti sa-
16. madhigata-pañcha-mahâ-śabda-mahâmaṇḍalêśvaram Dvârâvatî-pura-varâ-
dhîśvaram Yâdava-ku-
17. lāmbara-dyumanî sanyakta-chûḍâ-maṇi maleparolugaṇḍa Talakâdu-Kongu-
Nangali-Gangavâ-
18. di-Nonambavâḍi-Banavâse-Hânurgall-Uchchangi-gonḍa bhujâ-bâla Vîra-
gangan asahâya-
19. śûra Śanivârasiddhi giridurggamalla chakadankarâma nissanka-pratâpa-
chakravartti Hoysala-
20. Viraballâladêvaru Dôrasamudhida nelevîdinçlu dushṭa-nigraha-śiṣṭa-prati-
pâḍanam ge-
21. ydu suka-sankathâ-vinôḍadinî râjyam geyyuttum ire | mûḍalu pañchalîsittu
Kâñchi
22. paḍuvalu ghôḷittud ambhōḍhi yedd-ōḍitt aggada Chêradêśav aritum Pândya-
vanîmaṇḍalam kâ-
23. ḍolu kûḍe keraḷdu hokkadagidattuddâma-saṅgrâmadolu kōḍittante bard-
dunka-varnar o-
24. larê Ballâlabhûpâlanolu || paḍedaḷ Suggaladêvi munne Jayasimhōrvvî-
śanolu sâ-
25. myavam paḍedaḷu Sântaladevi matte todaḷem śrî-Vishnubhûpâla-n lu
paḍedaḷ Kêtaladê-
26. vi vallabhanc | i-Ballâlabhûpâlan- | paḍedar mmûvaru mûvai arasiyaru
saubhâgva-bhâ-
27. gyangalam || kuḍidu Ghaṭōḍbhavam tavisaḍâ-Raghuvamśana tîbra-bâṇadind
ṇḍagada dēva-dâ-
28. nava-balam-kadeyalu kadaḍ erddu bhangavam-paḍeyad-apêya-vâri-pari-
pûritav appan ananta-
29. seyveolu Poḍeyalarâtan irp amara-vâridhi yembudu Vishnuvâidhi lalavaṇa
30. arâkshasâśaya vilulitavadanêtra bâḍavâṇaḷav esegun Kalîyuga-Vishnu--
samudram
31. jâladhara-vilulita-vihanga-mangala-charitam | vanadhiyan Agastyan âpôśa-
navan mâḍidode
32. baridond-ambudhiyam Vanajabhavam samedano pēḷe Vishṇusamudrav
adu samudra-
33. van ilikum | srîmad-vârddhi-paṇita-dhâtrig atulam vipra-prasâdōddâmam
Vishnunripâlakam
34. padapinim bittagrahâram lasad ugrâmam Vishṇusamudha-nâmaḷ idayolu
nikkirdarî ri-
35. g-yajus-sâmâtharvvaṇa-vêdapâragai ivar nâlnûrbbar urvvîśvarar | svasti
yama-niyama-svâ-
36. dhyâya-dhyâna-dhâraṇa-maunânushṭhâna-pârâyaṇa-japa-samâdhîśik --
guna-sampanna-
37. r appa śrîmatu-piriagrahâram śrî Vishṇusamudrad aśêsha-mahâjanangalu
38. śaka-varsha 1104 neya Plava-samvatsara-Chaitra-śuddha-Pañchami Sôma-
vâra Vishu-sankramaṇa-

39. dandu śrī-Siddhēśvaradēvara sthānamam Śaivāgama-viśāradar appa śiva-
brāhmaṇa Lālavandi-
40. bhāṭṭara kālāṃ karchchi dhārā-pūrvvakam mādi koṭṭaru dēvar-anga-bhō-
gakkam bitta detti banada tō-
41. ṭa salage vondu koḷaga hattu nālvattara bayala tenkaṇa-kāḍeyalu tōṭa-
gadde salage ye-
42. raḍu koḷaga hattu mūḍa-gōḍiyalu gadde salage ondu hosa-bayalalu gadde
salage ondu
43. Hariyāranakereya-hinde beddalu mattar ondu intī-sthānavanu Lālavanda-
bhāṭṭara suputṭa
44. kula-dīpakan appa Chengoṭa-mahādēva tanna soseya Madavakthāma-
bhāṭṭara kālāṃ karchchi dhārā-pū-
45. rrvakam mādi koṭṭaru intī-dharmmamam pratipālisidargge Gangeya
tadiyal saha śra-kavileyaṃ vēda-pā-
46. ragar appa brāhmaṇarige dānam māḍida phalav akku ī-dharmmamam
kedisidava pañchamahāpātakar akku svadattam para
47. dattam vā yō harēta vasundharām ! shashti-varsha-sahasrāṇi viṣṭāyām
jāyatē krimiḥ Dēkarasara supu-
48. . . . māḍida rūvāri Mallōja hoyda sāsara mṅgaḷa mahā
śrī śrī

Note.

This inscription contains the usual invocation to Sāmbhu and the eulogy of the Hoysaḷa dynasty down to Vīraballāla II. It next records that Kētaladēvi was a queen of Vīraballāla and that during his reign the Four Hundred Brahman inhabitants of the agrahāra village called Viṣṇusamudra which was situated near a beautiful tank Viṣṇu-samudra and which had been bestowed as a gift by King Viṣṇu, granted the *sthāna* (Office of the manager) of the temple of Siddhēśvara to Lālavandibhāṭṭa, a Śiva Brāhmaṇ highly versed in Śaivāgamas. It further records that the inhabitants of Viṣṇu-samudra made a gift of some plots of land for the service of the god and that Chengoṭa Mahādēva, son of Lālavandibhāṭṭa gave away the sthāna to Madavakthāmarabhāṭṭa (?) a relation of his daughter-in-law. The records concludes with the usual imprecatory verses and the statement that the inscription was composed by son of Dēkarasa and engiaved by *rūvāri* Mallōja.

KOLAR DISTRICT.

Bowringpet Taluk.

65.

On a stone lying in the grove of *hongē* trees belonging to Muniyappa at the village Ankaṇḍahalli in the Hobli of Bowringpet.

Size 3'—0"×2'—3".

Telugu Language and characters.

- | | |
|-------------------------------|-------------------------------|
| 1. svasti Akshaya-samvatsa- | 6. vu-kinḍa śrīmatu-Bhaskara- |
| 2. rāḍa Āshāḍha ba 5 llu śrī- | 7. ppagāriki ichina purô- |
| 3. matu Tiruvengalanāya- | 8. hitamānyam maḍi pan- |
| 4. nigāru Ankaṇḍapalleku | 9. dumu inḍuku Hāri- |
| 5. chelle Hanumanacheru- | 10. harāḍulu sākshulu. |

Note.

This inscription records the gift of wet land of the sowing capacity of 10 Koḷagas below the tank Hanumanacheruvu in the village Ankaṇḍapalle as a *purôhita-mānya* (rent-free land granted to priests) to Bhāskarappagāru by the illustrious Tiruvengalanāyanigāru on the 5th lunar day of the dark half of Āshāḍha in the year Akshaya.

66.

On a stone set up in the tank-bund in the Jôḍi village Kaṇimbale in the Hobli of Bowringpet.

Size 4'—0"×1'—6".

Kannaḍa language and characters.

- | | |
|---------------------------|--------------------------------|
| 1. Durmukhi- | 9. bandha koṭṭa gadde . . . |
| 2. nāma-samvatsa- | 10. . . sarvamānyavāgi |
| 3. ra-Śrāvaṇa śu 5 | 11. anubhavisikoṇḍu bahudu |
| 4. llu rā 11 sthalaḍa . . | 12. idanu inn āva janarū |
| 5. maṇṇa-hāruvarige | 13. taḍe māḍidare pañcha-mahā- |
| 6. Chokkaṇṇagaḷu | 14. pāṭakake voḷagāguvaru |
| 7. Kaṇiyambaleḷalu | 15. śrī śrī |
| 8. kaṭisida kereḷa sam- | |

Note.

This records the grant of some rice-fields to . . . maṇṇahā uva for building a tank in Kaṇiyambale by Chokkaṇṇa on the 5th lunar day of the bright half of Śrāvaṇa in the year Durmukhi. The inscription ends with the usual imprecation.

On a stone set up in the land of Jôḍidâr Bâlâ hâr below the tank in the village Kaṇimbale in Bowringpet hobli.

Size 3'—0'' × 1'—9''.

Kannaḍa language and characters.

- | | |
|-----------------------------|-------------------------------|
| 1. svasti śrī-vi- | 9. piabhu Nañjarâja |
| 2. jayâbhynda- | 10. ryake kartar â- |
| 3. ya-Śâlivâhana- | 11. da Râmapagaḷu dēvatâ- |
| 4. śaka-varushambulu | 12. sēvege samarpisida gadde |
| 5. 1663 avuganēti | 13. kham \|\| hattu koḷaga ida- |
| 6. Durmati-Chaitra śu 5 llu | 14. nu rājâdhirâjaru pâlisu- |
| 7. Karnâṭa-simhâsanâdhî- | 15. vudu |
| 8. śvara-śrīman-Maisuru | |

Note.

This inscription records the grant of wet land with the sowing capacity of 10 koḷagae to some god (in the village Kaṇimbale) by Râmapa, agent for the affairs of the Mysore King Nañjarâja, lord of the Karnâṭaka throne. It is dated the 5th lunar day of the bright half of month Chaitra in the year Durmati, 1663 Śâlivâhana era, corresponding to the 11th of March of A. D. 1741. The date is not verifiable. The inscription ends with a request to future Kings for the maintenance of the grant instead of with an imprecation.

On a stone set up near the pond Tippekuṇṭe in front of the village Kaṇimbale in the Hobali of Bowringpet.

Size 4'—0'' × 1'—3''

Telugu Language and characters.

- | | |
|----------------------|---------------------|
| 1. śrī-Manmatha-nâma | 6. hânâḍuku |
| 2. samvatsara- | 7. chelle Kaṇimba- |
| 3. Mârḡaśīra | 8. la-kâryâdhyaksha |
| 4. śudha 1 lō | 9. Mâdapa . . . |
| 5. Mâlûru-ma- | |

(Back)

- | | |
|----------------------------|---------------------|
| 10. | 18. kinḍa madi kha \|\| |
| 11. nâḍa gavuḍata- | 19. antu pandu- |
| 12. namulō ka- | 20. mu bhûmī yim- |
| 13. tinchina sam- | 21. duku Hari-Harâ- |
| 14. mandham . . . | 22. dula sâkshulu |
| 15. | |
| 16. Gangama kaṭin- | |
| 17. china cheruvu- | |

Note.

This records the grant of some rice fields with the sowing capacity of $\frac{1}{2}$ khaṇḍuga to Gangama by Mâdapa in charge of the village, Kaṇimbale, in Mâlûr-mahânâḍu, for his having constructed a tank while holding the office of *nâḍugaḷu*, on the 1st lunar day of the bright half of Mârḡaśīra in the year Manmatha. The date is not verifiable.

On a stone set up in the boundary of the village Yalavahallî to the west of the village Kaṇimbale.

Telugu language and characters.

- | |
|------------------------|
| 1. svasti śrī vijayâ- |
| 2. bhyudava Śâlivâ- |
| 3. hana-śaka-varusham- |

4. bugala 1703
5. ayina Plava-samva-
6. tsara-Chavitra šu 14
7. Kaṇṇambāla Mune-
8. gavuḍu chēyinchina
9. tatāka-dharmannu . . .

Note.

This inscription records the construction of a tank by Kaniyambala Munegaudu on the 14th lunar day of the bright half of Chaitra in the year Plava, Śaka 1703 (?) corresponding to 7th April A. D. 1781. The date is not verifiable.

70.

On a stone set up in the land of Balagai Kadasa to the south-east of the same village.

Size 3'-0" × 1'-6".

Kannada language and characters.

1. svasti śīma
2. śrī-Ramarâjadêva
3. grāmava . kaṭisida kâlada . .
4. . . . dêvara nakalu . . purada
5. śīma nu-Mâdapa-Daṇṇavarige
6. . . . grâma l nû
7. kotevâgi
8. paramparevâgi anubhavi . .
9. yendu barasikoṭṭa śilâ
10.

Note.

This inscription is very fragmentary. It seems to record the grant of some village to Mādapadannāyaka-son (?) of Rāmarājādēva for having built the village.

71

On a stone lying by the side of a canal in the grove of *honge* trees in the village Chinnapalli in the hobli of Kvâsamballi.

Size 2'-3'' \times 1'-3''.

Telugu language and characters.

1. Pramôdûta-nâma-samvatsara-da Cha-
2. xitra šu 6 lu vêdamârga-pratishṭhâ-
3. paka-Tiruvengalanâyanigâru
4. Tâvarekere Venkaṭappaku vrâ-
5. yineli ichipa dharma-śâsanamu
6. Hosahallî-grâmâniki chêrina
7. samasta-bhûmulanu kâdârambha-
8. nîrârambha-sahitamugâ kaṭṭu-
9. guttigaga ichinânu ganuka
10. nîvu putra-pavutra-paramparagâ
11. anubhavinchukoni vundidi in-
12. duku Hari-Harâdulu sâkshulu
13. śrîrâma

Note.

This inscription records the gift of the village Hosahalli with all the rights as hereditary *Kattuguttige* to Tâvarakere Venkatappa by Tiruvengalanâyanigâru on the 6th lunar day of the bright half half of Chaitra in the year Pramôdûta.

Be it well. While Muttarasar, possessor of the great fortune of being born in the Ganga dynasty, renowned in the whole world, was ruling the Āvanyanādu Thirty and Twelve, the son of Mahāvāli Bāparasā.....attacked (the village) Maṇaya-tū and during the attack, Anṇagāvuṇḍa son of Nanneyara, a native of the village, fought and died. A grant of 10 plots of wet land was graciously made to him as *Kalvātu*, free of imposts. Whoever destroys this will be guilty of the five great sins. He who confiscates the land granted by himself or others will be born as a worm in ordure for sixty-thousand years.

Copy of the 1st inscription found in the records of Śrīpādarāya Maṭha at the Sarvamānya village Gōpanahalli. in the Hobali of Kyāsamballi.

Telugu language and characters.

1. svasti śrī-vijayābhyudaya Śālivāhana-śakā-varsham-
2. bulu 1691 agunēti Virōdhi-rāma-sam-
3. vatsara Mārgaśīrā śu 15 lu śrīmat-paramaham-
4. sa-parivrājākāchāryatvādy-anēka guṇa-sampanna pada-
5. vākya-pramāṇa-pārāvāra-pārangata sarva-tan-
6. tra-svatantra śrīmad-Vaishṇava-siddhānta pratishṭhāpa-
7. nāchārya śrīmad-Gōpīrāthadēva-divya-śrīpāda-
8. padmārādha-kulāina śrīmat-Śrīpādarāya-vidyā-
9. simhāsanādhīśvara śrīmatu-Śrīkānta-
10. tīrtha-śrīpāda-kara-kamala-saṅjāta śrī-
11. Śivallabhatīrtha-śrīpāda-vara-kumāra śrīmalLa-
12. kshminidhitīrtha-śrīpāda śrī-Gōpīrāthadēva-divya-śrī-
13. charaṇāravindamulaku śrī-bhūvarāha-kshē-
14. trādhīśvara Ānandanilaya-vimānastha dvi-prākā-
15. rāntargata Sēshaśīla-nivāsa Mākaradhvajā-lā-
16. vanyā-dinakara-kōṭi-prabhā-bhāsamāna Ramā-
17. brahmādi-niyāmaka sakala-lōka-pālana-dhu-
18. randhara bhakta-jana-mendāra rājādhirāja
19. pūrva-dakṣiṇa-paśchimōttara-chatus-samu-
20. dra-muditāvanī-kṛipābhivandita śrī-Venka-
21. ṭāchalasvāmi śrī-Venkaṭāchalamarḍu ratna-
22. simhāsanārūḍhulāi prithvī-sāmrajyam
23. chēyuchurnunḍugānu Vālmiki-
24. gōtra-pavitrālayina Mannala-vamśābdhi-pa-
25. ripūrṇa-chandrālayina Gutti-Ham . . .
26. ragaṇḍa Kōṅkaṇadēsa-vibhādānkuśālayina Mē-
27. ṭupālyam Kanchināyani Javvādi
28. varamūrti-rāyanivāri putra-
29. layina Venkaṭapatināyanivāri pu-
30. trulayina Varamalanāyanivāri
31. vrāyinchī ichchina bhū-dāna-
32. dharma-sāsana-kramam eṭlanṇanu mā-
33. yēlubaḍiki raḍiche Jayiḍi-śīmelōni
34. Javvādināyani Changubala-grāmam vagaṭi-
35. nni yī-grāmānaku sogāḍa jala pedda-cha . . .
36. vukaṭṭa kindā grāma gutta maḍi kha 7 . . .
37. ḍunnu dīpārādhanaku samarpinchinā-
38. mu ganuka yī-grāmānaku kaligira kāḍāram-
39. bham velipalam nīrāmbha 7 puṭṭuḍu ma . . .
40. nidhi-nikshēpa-jala-taru-pāshāṇa-akshīṇi-ā-
41. gāmi sidha-sādhyambudariyaḍi ashṭa-bhō-
42. ga tējasvāmyamulunnu vāpī-kūpa-tatā-
43. kārāma-rivēśara-sahitamugānu Kshīra-taran-

(back)

44. giṇi-tīramandu Prasanna-Virūpākshēśvara śrī-
45. Gōpālakṛishṇasvāmi-sannidhānamandu
46. sa-hiraṇyōḍaka-dāna-dhāra-pūrvakam-
47. gānu tri-purushōddēśamugānu tri-karāṇa-
48. śuddhigānu tri-vāchakamugānu danādhi-
49. kraya-parivartanamuraku yōgyamavantaṭṭu-
50. gānu dhārā-dattangā samarpinchinā-
51. mu ganuka ā-chandīārka-sthāyigānu
52. anubhavinchukoni dharmam māku chērchu-
53. kuni sukhāna unḍēdi ani vrāyinchī yī-
54. chchina bhūdāna-dharma-sāsanaṃ
55. dāna-pālanayōr madhyē dānāch chhrē-

56. yônapâlanam dânat svargam a-
57. vâpnôti pâlanâd achyutam padam ||
58. sva-dattâd dvigunam punyam para-d-
59. ttânapâlanam para-dattâpahârêna
60. sva-dattam nishphalam bhavêt mad-vamśa
61. jāh para-mahîpati-vamśa-jā vā yê
62. bhûnipâs satatam ujjavala-dharma-
63. chittâh mad-dharmam êva satatam pari-
64. pâlayanti tat-pâda-padma-yuga-
65. jam śirasâ namâmi ||

[Note

This is said to be a copy of an inscription, the original of which is not found. It is in Telugu characters and language and is dated the 15th lunar day of the bright half of Mâgashîra in the year Virôdhi, 1691 of Śâlivâhara era corresponding to 13th December A. D. 1769. The record mentions the gift of the village Javvâdinâyani Chângubalagrânam in Jayidi-sîme with all rights of possession and enjoyment for the service of God Gôpinâtha, worshipped by the Mâdhya guru Lakshmîdhitîtha śrîpâda, disciple of Śîvallabhatîrtha śrîpâda, disciple of Śrîkânta-tîrtha-śrîpâda of the Śrîpâdarâva-maṭha by Varamalanâyaniyâru, of the Vâlmiki-gôtra, and Mannala-vamśa, an elephant-goat to the kingdoms Gutti Twelve and Konkanadêśi, grandson of Metupâlyam Manchirâyani Javvâdi Varamûti-nâyani and son of Venkatapatinâyani. The grant is stated to have been made with pouring of water in the presence of the gods Prasanna-Viûpâkshêśvara and, Gôpâlakrishnasvâmi on the bank of Kshîratarangiṇi (Palar river) and ends with the usual imprecatory stanzas.

75.

Copy of the 2nd inscription found in the records of the same Maṭha at the same village (Gôpanahalli)

1. śrîrâma
2. svasti śrî-vijayâbhyudaya Śâlivâhana-śaka-varshangalu 1685 neya
3. sanda vartamânavâda Svabhânu-nâma-samvatsarada Kârtika śu 7 Ilû
4. śrîmad-râjâdhirâja râjaparamêśvara prauḍhapratâpâpratima-
5. vîranarapati Mahîsûra Kṛishnarâjodevaravaru Śrîrangapaṭṭanadallu
6. ratna-sinhâsanârûḍharâgi sukhadin prithvî-sâmrâjyam gaiyuttirelu
7. śrîmat-paramahamsa-parivrâjakâchârya-tvâdyanêka-guṇa-sampanna-
8. râda pada-vâkya-pramâna-pârâvâra-pârangata sarva-tantra-svatantrar a-
9. da śrîmad-Vaishṇava-siddhânta-pratishṭhâpanâchârya âda śrîmad-Gôpinâtha
10. dēvara śrîpâda-padmarâdhakar âda śrîmatu-Śrîpâdarâyara vidyâ-
11. sinhâsanâdhîśvarar âda śrîmat-Śrîkânta-tîrtha-śrîpâdangalavara
12. kara-kanṇula-saṅjâtar-âda śrîmat-Śîvallabhatîrtha-śrîpâdangalavara vara-
13. kumâarakar âda śrîmat Lakshmîdhitîrtha-śrîpâdangalavange Togerekôte
14. Kandâchârada gurikâru Venkatâyevavaru śârabhōga Subbayya
15. Venkatârâmaiyya Nârâmaiyya yî-velahôbali śârabhâgaru râ-
16. yastavaru baresi voppisida dâra-śâsara-kramaventendare śrîmad-Gô-
17. pînâthadēvara dîpârâdhanage varsha 1 kke namma namma sambaladalli ko-
18. duvantha vartane gurikâru ga 6 śârabhâgara jana 3 kke ga 3 râya-
19. stavaru ja 2 kke 4 Alangada śârabhâga 2 ugrâpada śârabhâga 2 kâmâṭa
20. śârabhōga 3 Moḍapûru śârabhâga 2 Cheranteda śârabhâga 3 Harûru
21. śârabhâga 2 Koṭâla śârabhâgara ja 2 ga 1 kâmâṭada śârabhâga
22. 3 ugrâpada śârabhâga 3 varushagaṭle- yavarinda Nâgara ga 12
23. hanneradu-varahada mêrege yî-samvatsaradârabhyavâgi prati-vamśadallû
24. Kandâchârâdinda nâvu koṭṭu-naḍasi koṇḍu barahullavarembadâgi
25. tri-vâchâ voppi baresi koṭṭa dâna-śâsana sva-dattâd dvigunam punyam
- para-
26. dattânapâlanam l para-dattâpahârêna sva-dattam nishphalam bhavêt-
- dâna-
27. pâlanayôr madhyê dânach chhrêyônupâlanam dârât svargam avâpnôti
28. pâlanâd achyutam padam. ||

[Note.

This is also a copy of an inscription whose original is not forthcoming. It is dated the 7th lunar day of the bright half of Kârtika in the year Svabhânu, 1685 of Śâlivâhara

era corresponding to 12th November A. D. 1763. It records a grant, to the Mādhva guru Lakshmīnidhitiṭṭha mentioned in the previous number, of a sum of 12 varahas annually by the officials of the Kandāchāra (Military department) including the guikārs, shanubhogs, rāyastavar, etc., (details given) in the reign of Mahīśūra Kṛishṇarāja oḍeyaravaru (Kṛishṇarājavoḍeyar II) at Śrīrangapaṭṭana. The usual imprecatory stanzas are found at the end of the record.

76.

Copy of the 3rd grant found at the same place.

1. śubham astu
2. svasti śrī vijayābhyudaya Śālivāhana śakābdangaḷu 1699 Kalyābdāḷ 4878 tadupa-
3. ri vartamānavāda Hēmaḷambi nāma samvatsarada Kārtika śu 12 Saumya vāsara rēvatī
4. nakshatra Harusha-nāma yōga śubha-yōga śubha-karaṇa yī kūḍida śubha dinadallu śrī-
5. mad rājādhirāja rājaparamēśvara rājamārttāṇḍa prauḍhapratāpāpratibhā-vī-
6. ra nairapati Mahīśūra simhāsanārūḍhar āgiruva Chikkadēvarāja voḍeyaraiyya-
7. navaru Hoyisāḷadēśada Kuruvankunāḍu yaḍatiṭṭina Gautamakshētra paś-hima-
8. Ranganāthasvāmiyavara sannidhānadallū prithivī-sāmrājyaṃ gaivuttinālu Hajarat
9. Navābasāhēbaravara khuddu paravānikā-prakārakke Vijayamangalake vaḷita-
10. vāda Maṇalunāḍu hōbaḷige sērida Naḍande grāmada anādi tarusu holadallu
11. śrōtriya vāgi Vidyānāthaśrīpādangaḷavarige vakkalu madippu prakārakke 60 baḷa
12. hola nigudi māḍisi koṭṭiruvudaṇḍa yī-aruvattu baḷa holakku baḷa l kke varusha
13. kke rū 5 prakārakke unṭāḍu suvarṇādāyada haṇavannu prati samvatsaraū
14. koṇḍu bēkāda pairu pachche māḍikoṇḍu sukhavāgiraṇḷavaru yandu
15. Vidyānāthaśrīpādangaḷavarige Vijayamangalada subeya māḍuva Sañjī-vayya-
16. navaru Athavane śānabhāga Yallappayyanavaru Anṇaiyyanavaru Ratnagiri-
17. ḍaliyāru sahā baradu koṭṭa śrōtriya śāsana yī śāsana baredāta a-
18. ramaneya Rāyasta Rāmikṛishṇayya sva dattād dviguṇam puṇyam para-
19. dattānupālanaṃ
19. para-dattāpahārēṇa sva-dattam nishphalaṃ bhavēt dāna pālanayōr madhy ē
- danāch chhrēyō-
20. nupālanaṃ dānāt svargam avāpnōti pālanād achyutam padam

Note.

This is also similar to the preceding 2 numbers. It records the gift of 60 baḷas (measures of grain) of land as *śrōtriya* grant with a tax of Rs. 5 per *baḷa* payable to Government, in the village Naḍande in Maṇalunāḍu Hobali belonging to Vijayamangala to Vidyānāthaśrīpāda by Sañjīvayya. Subedār of Vijayamangala, Yallappayya, *aṭharavie shanubhog*. Anṇaiya and Ratnagiri Modaliyār under the written orders (*para vāni*) of the Navab sāhib (Haider Ali) during the reign of the Mysore King Chikkadēvarāja Voḍeyaraiya at Śrīrangapaṭṭana. The grant is dated Wednesday the 12th lunar day in the bright half of Kārtika with the star Rēvatī and the Yōga Harsha in Hēmaḷambi, the year 1699 of Śālivāhana era and 4878 of Kali era corresponding to 12th November A. D. 1777. The date is correct so far as the week day and the constellation are concerned. But with regard to the Yoga it is wrong, the correct yōga being Siddhi. Another inexplicable error in the inscription is the mention of the name of Chikkadēvarāja Voḍeyar along with the name of Haider Ali. They were not contemporaries, the date of Chikkadēvarājavoḍeyar being 1672-1704.

Copy of the 4th grant found in the same records in the same village Gôpîrâ hâlli.

1. śubham astu
2. Haiêr lîlâ-Varâhasya damshîtiâ-dandâs sa pâtu nâhî Hênâdri-kalâśâ yatîa dhâtîi chhatra-śrîyâm dadheu lîlamas tunga-śrîaś-chumbra-chandîa-châmara-châravêl trai-
3. lôkya-nagarârambha-mûlastambhâya Śambhavêl svasti śrî-vijayâbhyudaya Śâlivâhana-śaka-varusha sâ 1689 nê sanda vartamâravâda Vyaya-nâ-
4. ma-samvatsarâda Chaitra-śuddha 10 lîlû śîmad-râjâdhiâja-râjaparamêśvara-prauḍha-pratâpâpratîma-rânapati śî Krîṣṇarâja-vaḍeyarâiyyanavaru Śrîangapaṭṭa-
5. padallû ratra-sinhâsarâûdhatâgi sukhadîm prithvî-susthîna-sânuâjya m gâiyuttirâlu Mahîśûnu-nagradâ hôbali sîme vîchârakke saluva âlîda mahâ-
6. svâmiyâvara kâryake kartarâda Nâgappaiyanavaru śîmat-parîmahemsa-parivîrâjêkâchâryatvâdy-anêka-guṇa-sampannarâda pîda-vâkyapremâṇa pârû-
7. vâra-pâuangate-serve-tartîa-svatantrêr âda śîmad Vaishṇava-siddhânta-pratîsthâpanâchâryarâda śrîmad-Gôpîrâthadêvâra divya-śrî-pâda-pad-mârâdhakêr â-
8. da śrîmach-Chhûpâdârâjâra vâra vidyâsinhâsanâdhiśvarêr âda śîmat-Srîkântatîrtha-śrîpâdangalâ vâra kara-kâmalâ-sâñjâtar âda śîmat-Śrîvallabha-
9. tîrtha-śrîpâdangalâ vâra vâra-kumânakar âda śîmal Lakshmînidhitîrtha-śrîpâdangalâ vâra maṭṭhâda bhaṇḍârakke baresi koṭṭa śrîôtriya-mânyâ-sâdhana-krama-
10. ventendare Pirivâpaṭṭanâda sthêlakke valîtavâda Muttûra hôbali Karaḍige Śivâlaya grâl Jâkûra hôbalige saluva Bâlêkatṭe grâma l ubha-
11. yam grâ 2 mû śrîôtriya-mânyâ vâgi kodistevâda kârîṇa î-grâmagalû bahu-divasadârabhyavâgi gidu-koṭṭe pâlâgi ânegalâ sañchârâ vyâghragalâ
12. lâ bhaya saha îti-bâdhegalînda bahuśâ arûpavâgi idduḍârînda î-grâmagalâ rûharîsu bagye śrîôtriya-mânyâkke kodî-
13. stevâgi yî-grâmagalâ chatur-bhûmî-vallekattînolâge kâḍukattîruva giduge-lannellâ hâṇa-honnugalanu nuṭṭîsi tarîdu hallâ tîṭṭu sa-
14. mana mâḍi bhûmî achchukattîge tandu painu mâḍidalli yî-grâmagalâ chatur-bhûmî vallekattî olâge harîdashṭu bhûmîgu ippattunâ-
15. lîkusêira baddhane koḷagada çlâte gadde beddalu bîjavari khal vandu khaṇḍugakke kândâya kangu 10 battu hâṇa mērege varusham-
16. prativallû namavege sallisikonḍu baralullavarû yî-bage bahu-divasadâra bhya arûpavâgîḍḍa grâma bhûmî ûhe risatakka bagye
17. nuṭṭadîndâ hâṇa-honnugalâ nuṭṭîsi gidugalâ tarîdu hallâ-tîṭṭugalâ samana mâḍi bhûmî achchukattîge taruva pariyanta Vyaya-nâma-sam-
18. vatsarâdârabhya Vikrîti-samvatsarâd vârege ayîdu varsha sarvamânyâ-vâgi anubhêvisikonḍu â-bâlîka yî-bhûmîyali râ-
19. gi bhatta kabbu sūṇṭhi arîsîna meṇasige hoge painu bâlê badare âḍike tengu muntâda yêru phala painu mâḍikonḍa hottigû bî-
20. javari khal vandu khaṇḍugada paristarânakke kândâya kangu l vandu varahamêre koṭṭu baral-ullavarê horatâgi gadde be-
21. ddalu bhûmige hechehege sachchegûaḍa ke tengina-phalakke vârakkû kârâṇa-vîllâ yî-grâmagalige dêvâdâya hola sâ l gadde khaḍo ho-
22. stâgi kere kattîdali â-kere kelagana nînuvari achchukattîna bhûmî kha 10 hattu khaṇḍugakke kattu kodêgi kha 2 khaṇḍuga
23. halâgere katti ruju hattistare â-kere-kelegane nînuvari bhûmîyali bîjavari kha 10 hattu khaṇḍugakke kattu kodêgi kha 1½
24. munde î-keregalâ ârêikege grâma-nastakadali gadde bîjavari kha 2 yaraḍu khaṇḍuga hola guttîge yaraḍu chekrâ vâ-
25. ja muntâda kâivâḍadavarige gadde bîjavari kha l hola sârîgêlî sahâ yî-mêre kattu kodêge dêvâdâya sahâ yidalla-
26. de nînta achchukattîna gadde beddalu bhûmige nînma-śîaya ayîdu varsha tumbida mēle gadde beddalu bhûmî bîjavari kha l
27. khaṇḍuga l ke dhruva pînta kândâya kangu l aksharâdallu kaṇṭhîrâyi gulîge hattu hâṇa prakârakke tettu baralullavarû

28. yî-grâmagala mane kaṭṭi karatandu nilisidantha prajegaḷinda baratakka
hoge-haṇa manevana tegeda bâgila hana sunka hommu
29. kuriderige maggagâṇike nâmagâṇike jâṭikûṭa samayâchâra tappu neppu
muntâda terige tyâmânavai virâḍa sahita-
30. vâgi â-chandrârka-sthâyigalâgi sukhadali anubhavisikoṇḍu baraluḷḷavaru
î-śrôtriya-mânyavu nîvu mâḍuvan-
31. thâ âdhi-kraya-dâna-parivartanegaḷ emba vyavahâra-chatuṣṭyaḥ kkû saluvu-
dendu baresikoṭṭa śrôtriya-mânya-
32. sâdhara sva-dattâm para-dattâm vâ yô harêta vasundharâm | shasṭir
varsha-sahasrâṇi vishṭhâyâm jâyatê kṛmih || sva-dattâ
33. putrikâ dhâtrî pitri-dattâ sahodarî anyâ-dattâ svayam mâtâ dattâm bhûnim
parityajêt || Indrâḥ prichchha-

(Back.)

34. ti chândâlîm kim idam pachyatê tvayâ sva-mâmsam surayâ śiktaṁ kapâlêna
chitâgnîrâ dēva-brâhmaṇa-vittânî balâ-
- 35 d apaharanti yê tēshâm pāda-rajô-bhītyâ charmaṇa pihitam mayâ śrī-Rāma.

Note.

This record is similar to the three previous inscriptions. It begins with the usual invocation to the Boar Incarnation of Vishnu and to Sambhu. It records the grant under certain conditions (specified) of the villages Karaḍige Śivâlaya in Muttûr-hôbli and Bâlekatte in Jâkûr hobli belonging to Piriyapaṭṭana-sṭhala as *śrôtriya-mânya* to the guru of the Śrîpâdarâya Mutt. Lakshmînidhitîrtha-śrîpâda, disciple of Śrîvallabha-tîrtha, disciple of Śrîkântatîrtha, by Nâgappaiya, head of the office of the management of Mahîsûru-nagarada-hobli during the reign of King Krishnarâjavardeyaraîya (Krishnarâja-Voḍeyar II) at Seringapatam. The villages granted had fallen into decay and were overgrown with jungle infested by elephants and tigers. The object of the grant was the restoration of the villages to their former good condition by clearing the jungle and making the ground fit for agriculture. All this was to be done at the expense of the mutt. Suitable remissions were made in the rental to be paid by the mutt for the villages during the first 5 years and for the construction of tanks etc.

The grant is dated the 10th lunar day of the bright half of Chaitra in Vyaya, the year 1689 of Śâlivâhana era. According to Svamikkannu Pillai's Tables, Śaka 1689 corresponding to Sarvajit begins on Vaisâkha śu 7: so Vyaya was current in Chaitra of A. D. 1767. The grant ends with the usual imprecations.

78.

On a stone set up in a grove of trees on the bank of the Pâlâr river to the east of the village Jayamangala in the Hobali of Bêtmangala.

Size 2'—3' × 1'—6".

- | | |
|-----------------------|-------------------------|
| 1. śubham astu śrîma- | 6. nama bhakti-viśvâsa- |
| 2. tu-Sugaṭûru | 7. dinda koṭṭanta mâ- |
| 3. Mummaḍi Tammarâya- | 8. nya hola hattu ko- |
| 4. ru Paṇḍita Malla- | 9. ḷaga gade . hattu |
| 5. pa-voḍeyarige | 10. koḷaga |

Note.

This inscription records a grant of land with the sowing capacity of 10 koḷagas by the illustrious Mummaḍi Tammarâya, chief of Sugaṭûr, as *mânya* (a rent-free land) to Paṇḍita Mallapa-voḍeyar. The date of the grant is not given.

79.

On a boulder in the hillock near the Jedi village Tambârahaḷî in the Hobali of Bêtmangala.

Size 2'—6" × 1'—6".

Kannada language and characters.

1. Plavanga-samvatsara-
2. Vayisâka-bahu-
3. ḷa 12 lu Râma-

4. gaṇḍayanavaru
5. Bīragavudaya-
6. navaru keṇya
7. kaṭisidaru . . .

Note.

This records the construction of a tank by Rāmagandayanavaru and Bīragavudayanavaru on the 12th lunar day of the dark half of Vaiśākha in the year Plavanga.

Goribidnur Taluk.

80.

On a stone lying on a ridge near the tank at the village, Gollahalli in the Hobali of Gōribidnūr.

Size 4'—0" 3'—6".

Telugu language and characters.

1. svastisrī-vijayābhyudaya Śālivāhana-śaka-varushaṅgaḷu 1469 neya chele Plavanga-Kārtika-
2. śuddha 15 Śukravāraṁ nādu śrīman-mahā-rājādhirāja rājaparamēśvara śrī-Vīrapratā-
3. parāyaru ratna-sinhāsanārūdhulayi prithvī-sāmbrajyaṁ chēyuchuṇḍugānu
4. Yajuś-śakhādhyāyulaina Sōma-vamsōdbhavulayina śrīman-mahā-maṇḍa-lēśva-
5. ra Rājula komāruḍu śrī-Kōṇappayyadēva-mahārājulugāru Kāśyapa-
6. gōtram Kātyāyana-sūtram Maṇeyagāri koḍuku Anche Kṛṣṇapadāśulaku yichchi-
7. ra dharma-śāsanam prati Śanivāramunnu Tiruvengalanāthuniki dīpōtsa-vāniki
8. vōlaginupukoni yuṇḍeyanduku palliki chērina
9. cheruvu-kinda . . . bhūmini mānyamugā dhārā-pūrvakamugā sadyaḥ-
10. parichehhēdanugā yichchinānu yī-tathātithi ārabhya putra-pautra-pāram-
11. paryamugā anubhavimpamavi vrāyinchī ichchina śāsana
12. dīniki tappinavāru talli-taṇḍrulaku dīōhamu jēsinavāru śī :

Note.

This inscription records a grant of some land below the tank at..... as a mānya to Anche Kṛṣṇapadāsa, son of Maṇeyagāru of Kāśyapa-gōtra and Kātyāyana-sūtra for the expenses of lighting lamps before god Tiruvengalanātha every Saturday, by Kōṇappayyadēva-mahārājulagāru, son of the mahāmaṇḍalēśvara Rājulu of Yajuśśakhā and lunar race, while the mahārājādhirāja paramēśvara Vīrapratāparāya was ruling the earth seated on the jewelled throne. The date of the inscription is stated to be Friday the 15th lunar day of the bright half of Kārtika in the year Plavanga, 1469 of Śālivāhana era and corresponds to 28th October A. D. 1547. The record thus falls in the reign of the Vijayanagar King Sadāśivarāya. The grant ends with the usual imprecations. But whether Vīrapratāparāya mentioned in the inscription is another name of Sadāśivarāya it is not easy to decide. Evidently there was no other king at the time who had the titles mentioned in the grant.

81.

On a rock to the north of the village Kōḍigānahalli in the Hobali of Manchēnahalli.

Size 1'—6"×1'—6".

Kannaḍa language and characters.

- | | |
|--------------------|-------------------|
| 1. mangarasara sa- | 4. i sāsānake mû- |
| 2. rvamānyada hola | 5. ḍaṇa mangaḷa |
| 3. gadde ondu khaṇ | |

Note.

This inscription records the grant, free from imposts, of land with the sowing capacity of one khaṇḍuga, to Mangarasa.

On a stone lying near a valley in the village Halêhalli in the Hobali of Marchêna-halli.

Kannaḍa language and characters.

1. śrīmatu-Dundubhi-
2. samvatsarada Āśvīja
3. suddha 5 Śu śrīmatu-
4. Timmappa-ayanavaru
5. nāḍa maḍuveya sunkava-
6. nu dharmakke biṭṭu koṭṭaru
7. idaru tapisidavarige
8. Kāśīvalli gô-hatya-
9. da pâpa

Note.

This inscription records the remission of tax on marriages throughout the *nād* by the illustrious Timmappaṭaya on Friday the 5th lunar day of the bright half of Āśvīja in the year Dundubhi. The record ends with the usual imprecation.

On a *māstikal* lying on the elevated ground near the village Kavigānahalli in the Hobali of Doḍḍakurugôḍ.

Kannaḍa characters and language.

- | | |
|-----------------------|------------------------|
| 1. khaya-sam- | 8. dēvan-āḷvikeyalu |
| 2. vastarada | 9. . . . bavaradalu |
| 3. Bhādrapada- | 10. . . . pōga avana |
| 4. ba 11 Sōma- | 11. sati sahānubhūti- |
| 5. vāradandu | 12. vama pondi suralô- |
| 6. svasti samasta . . | 13. kake sandaḷu . . . |
| 7. Ganga- | |

Note.

The stone containing this inscription is a *māstikal* i.e., a stone erected in memory of a woman who entered into the funeral pyre of her husband. The present record is dated Monday the 11th lunar day of the dark half of Bhādrapada in the year Kshaya. It states that somebody died in a battle during the reign of Gangadēva and that his wife committed *sati* and departed to heaven.

On a stone lying by the side of an old well near the village Hunasanahalli in the Hobali of Kuragôḍu.

Size 5'—0''×1'—6''.

Kannaḍa language and characters.

1. namaṣ tunga-śiraś-chumbi-chandha-chāmara-chāravê trailôkya-nagarārambha-mūlastambhāya Sambhavê l svasti śrī-
2. jayābhyudaya śoka-varsha 1276 neya Jayasamvatsarada Chayitra-śu 1 Maṁ svasti śrīman-mahā-maṇḍalê-
3. śvara ari-rāya-vibhāḍa bhāshege-tapuva-rāyarage ṇḍa Hindurāyasuatrāṇa pūrva-paśchima-dakṣiṇa-samudhā-
4. dhīpati śrī Vira-Bukkaṇṇa-Voḍeyaru Hoisālānvaya-mahāmaṇḍalamaṁ nija-bhūja-maṇ-
5. ḍanavāgi pālīsuta Hosa-paṭṭaṇḍali sukha-saṅkathā-vinôḍadim rājyam geyyutta tanna paṭṭadarasi Jōmadēvi-
6. yara kumāra śrī-Virupanna-Voḍeyarige Penugonḍe . . . ā-paṭṭaṇḍalli sukhadinda

7. rājyava paripālisuvalli . . . pradhāna kōṭeyam kaṭṭisida Hem-
mājige
8. sarvamānyavāgi biṭṭa grāma Baḍagaṇa Virupapuravendu prati-
nāma
9. mangala mahā śrī
10. r madhye upālanam
11.

Note.

This inscription records the grant of the village.....re-named North Virupapura as sarvamānya for having built a fort to Hemmōja by Virupanna-voḍeyar, governor of Penugonḍe and the son of the Vijayaragar King Vīra Bukkaṇṇa-voḍeyar (with usual titles) and his queen Jōmadēvi. The Vijayaragar king is stated to have been ruling at his capital Hosapattana. The date of the grant is Tuesday the 1st lunar day of the bright half of Chaitra in Jaya. Śaka year 1276 corresponding to the 25th March A. D. 1354.

85.

On a stone lying in the waste land belonging to the village Marupaduḡu in the Hobali of Kurugōḍu.

Size 3'—× 3'—6".

Kannaḍa language and characters.

- | | |
|--------------------------------|--------------------------------------|
| 1. kiōḍhi-samyastarada Mā- | 9. dalāda dēvatā-kāryake gaṇā- |
| 2. rgaśira śu 7 Su śrī-Viṭṭlê- | 10. rādhanā sunkavanū |
| 3. śvara-mahā-arasugaliḡe | 11. biṭṭu koṭṭa mahājanangala . . . |
| 4. Śrīrangarāja-arasugali- | 12. |
| 5. ge dharmav āgabēkendu | 13. . . . dharma-śāsana āvanānu |
| 6. . . . Kateya Tiruven | 14. tappidare tamma tande tāya Vāra- |
| 7. galārātha dēvarige amṛi- | 15. nāśivalli konda pāpake hō- |
| 8. tapēḍi dipārādhara mo- | 16. hanu śrī śrī |

Note.

This inscription is fragmentary and seems to record the gift of customs duties in some place for the service of God Tiruvengalanātha, such as the offering of food and lighting of lamps by the *mahājanas* in order that merit might accrue to Viṭṭahalēśvara mahā-arasu and Śrīrangarāja-arasu. The record is dated Friday the 7th lunar day of the bright half of Mārgaśira in the year Kiōḍhi. The usual imprecation is found at the end of the grant.

86.

On a stone lying by the side of a decayed well in a grove of *honge* trees near the village Tātanakallu in Kurugōḍu Hobali.

Size 5'—6"× 3'—6".

Old Kannaḍa language and characters.

1. svasti samadhiḡata pancha-mahāśabda Pallavānvaya-
2. tilaka śrīman-Noḷambādhirāja
3. Ayyapadēvaṇa magan
4. svasti samasta-bhuvana-
5. vinṇta Ganga-kula-
6. tilaka rājanya-
7. maṇi Kōḷāla-pu-
8. ra-paramēśvaraśrīma-
9. t-Priththuvīpatiḡa ma . . .
10. Nanniyagan Anṇiya .
11. . . ṇḍa Bīraṇclamban
12. . padēyan aṇṇaṭṭi-

13. dode kâlegaduḷ vira-
14. ra taḷṭinidu sattan âtange
15. ûrokkalū mājanamum
16. koṭṭa kaḷani ikkaṇḍugam
17. makkaḷa makkaḷ varegam
18. salgun

Translation.

Be it well ; While the son of the illustrious Noḷambâdhirâja Ayyapadêva. obtainer of the band of five musical instruments, an ornament to Pallava race, (was reigning)--Be it well. Nanniyagangan Aniyagaunḍa, a servant (?) of the illustrious Prithvîpati, an ornament of Ganga family, famous all over the world, a gem among Kings, lord of Kôḷâlapura, fought in a battle during the attack of the army by Bira-noḷamba and died after piercing hostile warriors. The people of the village and the mahâjanas granted to him paddy fields of the sowing capacity of 2 khaṇḍugas to be enjoyed by his descendants.

Note.

This inscription records that during the invasion of the Ganga Kingdom in the reign of Prithvîpati by the Noḷamba prince Vira Noḷamba, son of Ayyapa (A. D. 918-929), one Nanniyagangan Aniyagaunḍa, a follower (?) of the Ganga King Prithvîpati fought and died and that some grant was made by the mahâjanas for his descendants. The Ganga King Prithvîpati here referred to is probably the same as Prithvîpati II, son of Mârasimha and great grandson of the Ganga King Sivamâra Saigotṭa.

87.

On a stone in a valley to the east of the village Kottûr in the Hobali of Tonḍebhâvi.

Size 5' × 3'.

Telugu language and characters.

1. śubham astu svasti śrī-vijayâbhyudaya Śālivāhana-śaka-varshambulu 1468 aguneti tad-u-
2. pari vartamāna Parābhava-samvatsara-Śrāvaṇa-ba 8 lō śrīman-mahārājādhirāja rājaparamêśvara
3. śrīvīnapratāpa Sadâśivadêvarāya-mahārāyalu natra-simhâsanârûḍhulai prithvīsambhājyaṃ jê-
4. yuchunḍugānu śrīmad-dêvadêvôttama-śrī-Tiruvengalânāthuni . . chapparânuku Aubalê-
5. svaradêvuni chapparânuku Âtrêya-gôtram Âpastamba-sûtram yajuś-sâkhâ-dhyâyulaina
6. ścīman-mahâ-maṇḍalêśvara Rāmarāju Timmayadêva-mahārāju komāruḍu Kōnappayyadêva-
7. mahārājuḡānu śrī-jayanti-puṇyakālāna tama taṇḍi Rāju Timmarājuku puṇyapḡānu
8. tamaku vāyakatanāruku pālinchira Penugonḍa-inulô puranapaikani suvainādāva
9. na sunkamanu chapparānaku dharmangānu idichi chandrādulu sākshi
10. sva-dattām para-dattām vā yô harēti vasundharâ shashṭi-varsha-sahasrāṇi viśṭhâyām jāyatê krinuh
11. dāna-pālanayôr madhyê dārâch chhī ēyônupākānam dāmât svaigam avāpnôti pālanād achyutam padam śrī

Note.

This inscription records the grant of the land-tax and tolls of the village in Penugonḍa-time for erecting a maṇṭapa in the temple of gods Tiruvengalânātha and Aubalêśvara made by Kōnappayyadêvamahārāju of Âtrêya-gôtra. Âpa tamba-sûtra and Yajuś-sākha, governor of Penugonḍasime and son of the mahāmaṇḍalêśvara Rāmarāju Timmayadêva-mahārāju on the holy occasion of Śrījyanti (Kṛishṇa's birth day) for the merit of his father, during the reign of the Vijayanagar King Sadâśivarāya. The record is dated the 8th lunar day of the dark half of Śrāvaṇa in Parābhava, the year 1468 of Śālivāhana era corresponding to 19th July, A. D. 1546.

On a stone lying by the side of a canal in the boundary of the village Hupāsēnahallu in the Hcbali of Nagargere.

Size 3' x 3'.

Telugu language and characters.

1. śubha m astu svasti śrī-vijayābhyudaya Śālivāhana śaka-va-
2. rushambulu agunēti Kīrōdhana-samyatsara-pushya-śu 7
3. Śu-lu śrīmad-rājādhirāja rājaparamēśvara śrīvīra-pratāpa śrīvīra-Sedā-
4. śivadēva mahārāyalu Vidyānageramendu ratna-sinhāsanārūdhulai pri-
5. thvī-sāmbrajyāntchēva chintugānu Perugonda Bhōgasamudram Hanumanta-
6. Perumālu-divya-śrīpāda-padmaṃbulaku Ātrēya-gōtram Āpastamba-sū-
7. tra m ya ju ś-śākhaḍḍiyāyulana śrīman mahāmaṇḍalēśvara Rāmarāju Tirumal-
8. dēva-mahārājayya vāri komāruḍu Rāmarājugānu yichina
9. dharmā-śāsana sāmī Sadāśivarāva-mahārāyalu māku ama-
10. ra-nāyakaṭanānīki pālinchime Perugonda-sīma lō paṭṭaṇāna maḷige
11. sunkanumu mā-taṇḍrīki puṇyalōkāvāptigānu
12. [pu] nyakālemandu sa-hine nyōḍeka-dāna-dhārā-pūva-keṅgā
13. yistamī ā-chandrārkangānu sambhvinchēdi
14. aḍi viāvinchilichina dāna-dharma śāsana mu śrī śrī
15. sva-dattād divyānam puṇya m para-dattārupālenam para-da-
16. ttāpahārēna sva-dattam nishphalam bhavēt mangoḷa mahā śrī

Note.

This inscription records the grant of the tax on shops (*maḷigesunka*) in the towns in Penugondasīma to god Hanumantaperumāl in Perugonda-Bhōgasamudram by the mahāmaṇḍalēśvara Rāmarāju Tirumaladēva mahārājayya's son Rāmarājugānu to whom the office of the governor (*amara-nāyakaṭana*) of Penugondasīma was favoured by the king Sadāśivarāva (with titles) of Vidyānagara. The grant is dated the 7th lunar day of the bright half of Pushya in the year Kīrōdhara. The name of the Śaka year in which the grant was made is illegible.

Mulhāgal Taluk.

[On a stone set up in a field to the west of Mulhāgal town.

Size 5' - 6" x 2' - 3".

Kannada language and characters.

1. śubham astu svasti śrī-vijayābhyudaya
2. Śaka varsha 138 neya Vyaya-samvatsa-
3. rada Māgasira ba7 lu śrīman-mahā-maṇ-
4. ḍalēśvara mēdinīmīsaragonda Kathāri-sā-
5. luva Śāluva-Narasingayyadēva-mahā-ara-
6. sugalu Muluvāgila baṇḍigā Viṛasetiya
7. maga Viṛasetige koṭṭa dharmā-śāsana nīnu
8. Muluvāgilalū atithi-abhyāgatarige arṇadāna-
9. māḍikonḍu ihantha dharmagalanu kēli nāvu
10. santōshadinda Viṛaseti māḍida dharmake umbaliyā-
11. gi dayamāḍi koṭṭantha dharmā-śāsana-
12. nirṇaya l nūḷige Muluvāgila paṭṭaṇadalū
13. baṇḍigānu arāmanege tettu baha
14. sahāya ga 133 nū māyāḍeya um-
15. baliyāgi saluvadu āya kaḍeya sunka
16. vaḷavāru sahavavāgi tettu baha ēn ulḷḷaṇḍu
17. Vyaya-samvatsarada Kātika śu 15 dīpa-dha-
18. rṇmake endendiḡu sarvamānyavāgi
19. bitṭevu nīnu Śivarātreya dharmā Sōmavāra-dharmā
20. samārādhanege Muluvāgila rājyada Āveni-rāḍa

21. voḷagaṇa Dāsamāraṇḍahallī-grāmavanu
22. sarvamānyavāgi rīvu putra-pantra-pāram-parevāgi
23. naḍasikoṇḍu pūrva-mariyāḍeya dharmaga-
24. lannu naḍasuttā bahudendu bareḍu koṭṭa dharma-
25. śāsana Muḷuvāgila rājyada

(Back.)

26. sadu Kataraḍahallīyanū saha anubhavisikoṇḍu
27. adara sunka voḷavāru hoḷavāru voḷa-
28. gāgi ēnuḷḷadanu sarvamānyavāgi koṭṭevāgi idaroḷa-
29. guḷḷa nidhyādyashṭa-bhōgagaḷannu nīvē nimma putra-pantra-
30. pārampariyavāgi sarvamānyavāgi anubhavisuvudendu
31. koṭṭa dharma-śāsana ī-dharmake sahāya māḍade
32. tappidavaru gōva konda
33. mahā-pāpake voḷagāguvanu endu bareḍu
34. koṭṭa dāna-dharma-śāsana

Note.

This inscription records the grant by the mahāmaṇḍalēśvara, champion over the moustaches of the world, *Kathāri-sāluva*, Sāluva Naraṣingayyadēva mahā-arasu to Vīraṣeṭi, son of Banajiga Vīraṣeṭi at Muḷuvāgil, of the following : (1) The annual tax of 133 *gadyāṇas* consisting of professional tax ? (āya), tolls, import duties, etc., paid by the *banajigas* of Muḷuvāgil town as *sarvamānya* for meeting the lighting expenses incurred on the 15th lunar day of the bright half of the month Kārtika. (2) The village Dāsamāraṇḍahallī, in Āvari-nāḍu in Muḷuvāgil as a sarvamānya for making charities or Śivarātri day and on Mondays. (3) The revenue derived from tolls, import and export duties of the village Kataraḍahallī (?) for his own personal use.

The record is dated the 7th lunar day of the dark half of Mārgaśīra in the year Vyāya. 1388 of Śaka era, corresponding to 29th November A. D. 1466.

90.

On a boulder to the north of the temple of god Ādi Harumantadēva on the road leading to Śrīnivāsapur from Muḷbāgal.

Size 5'—6" × 1'—9".

Kannaḍa language and characters.

1. śubham astu Śārvari-samvatsarada Āśīja-ba 5 lu
2. śrīman-mahā-Nārasimha Kadireya Nārasimhadēvara sēvege kāvam-kārarige
3. Dēvarāja-Voḍeyaru rājyava peripālisuvalli Muḷuvāya-rājyavaru Hariyapa Voḍeyaru paripālisalāgi śrī-Nārasimhadēvara
4. iralāgi nūra sthānadalu nimma daṇḍeya mānyavanū naḍesidhēve "
5. sāmnyavanu anubhavisikoṇḍu dēvara kaṭṭaleya paripālisikoṇḍu nimma
6. vamsa-paramparevāgi sēve ēn unṭadanu kādukonḍu
7. nimma nāḍa hēru-sunkagaḷinda angaṇada nanma svāmi-sēvege
8. anubhavisuvudu endu ā-Nārasimhadēvara pādadoḷu sēve naḍasikoṇḍu sukhadali ihudu
9. sva-datām para-datām vā yō harēta vasudharām shasṭi-vaisha-sahasrāpi viśṭhayaṁ jāyatē krimiḥ Nārasimha śrī

Note.

This inscription belongs to the reign of Dēvarāja Voḍeya of Mysore and records that during the rule of Muḷuvāy Kingdom by Hariyapa-Voḍeya, a grant of the customs dues in the nāḍu was made to the watchmen at the temple of the god Kadireya Nārasimhadēva for the service of offering flower-garlands to the said god. The record ends with the usual imprecation.

91.

On a rock situated on the road to Yaluvahalli near the village Bêvuhalli in the Hobali of Muḷabâgal.

Size 6'—6"×4'—6".

Kannaḍa language and characters.

1. manumata-samvatsara Kârtika su . . .
2. dalu Muḷuvâya-nâda prabhu Dâmôdara-
3. ayyanavaru Sômêdêvara dîpârâ-
4. dhanegendu tamage soluttidda sunka terigeya-
5. nu biṭṭu keṭṭaru

Note.

This record contains a grant of customs duties made in the month Kârtika in the year Mammatha by Dâmôdarayya, lord of Muḷuvâyanâdu for the expense of lighting lamps before god Sômêdêvaru.

92.

A copy of a copper-plate grant in the possession of Lakshma nâchârya, Jôḍidâr in Muḷabâgal.

1. svasti śrî-vijayâbhyudaya Śâlivâhana-śaka varushagaḷu 1690 nê Îsvara-samvatsara-Kârtika-
2. su 15 punyakâlâdallu Kaundînya-gôtrada Âpastamba-sûtrada Yajuḥ-śâkhâ-dhyâyigalâda
3. Râjâchâryarige Mavudgalya-gôtrada Âśvalâyana-sutrada rik-śâkhâdhyâyigalâda
4. Subbânâchâryaru putrar âda Śrînivâsâchâryaru barasi koṭṭa dâna-śâsana-krami hêgendare adâgi
5. nîvu bahu-kutumbigalâda kâra na namage pûrvadârabhya naḍeyuva Venkaṭa-girikôṭe
6. kere keḷage yiru Râyiguṭada baḷiya Venkaṭagirikôṭe Râmâchâryaru gadege pûrva || koḷaga gadde-
7. yannu î-dina sa-hiraṇyôdaka-dâna-dhârâ-purvakaḷâgi koṭṭu idheyâgi nimma putra-pautra-pâranaparya-
8. vâgi anubhavisikondu japa-dêvârchana vyâkhyâna kâlagaḷalli namma śrêyaḥ prârthane mâḍi sukhadalli iruvu-
9. du vendu barasi koṭa dâna-śâsana êkaiva bhaginîlôke sarvêśhâm êva bhû bhujâm na bhôjyâ na kara-grâhyâ
10. vipra-dattâ vasundharâ na visham visham ityâhur brahma-svam visham uchyatê visham êkâkinam hanti brahma-svam putra-pautrikam ||

Note.

This is said to be a copy of a copper-plate grant the original of which is not forthcoming. It records the gift of wet land of the sowing capacity of 10 koḷagas situated to the east of the wet field of Venkaṭagirikôṭe Râmâchârya near Râyaguṭṭa below the tank at Venkaṭagirikôṭe, by Śrînivâsâchârya of Mandgalya-gôtra, Âśvalâyana-sûtra, and Rik-śâkhâ, son of Subbânâchârya, to Râjâchârya of Kaundînya-gôtra, Âpastamba-sûtra and Yajuḥ-śâkhâ as a hereditary estate in order that the grantee might pray for the well-being of the family of the granter on the occasion of his performance of religious duties. The date of the inscription is the 15th lunar day of the bright fortnight of Kârtika in the year Îsvara, the year 1679 of Śâlivâhana era and corresponding to November 26, 1757 A. D., but it cannot be verified. The grant ends with the usual imprecation.

93.

Copy of another copper-plate grant in the possession of the same Lakshma nâchârya.

1. svasti śrî-vijayâbhyudaya Śâlivâhana-śakâbda 1692
2. neva tad-upari vartamâna Vikriti-nâma-samvatsara-
3. Âśhâdha-bahula 15 punyakâlâdalu śrîmad-Venkaṭarâ-

4. mächâryara putrarâda sthalâda Narasimhâchâryaru Vâdhû-
5. la-sagôtra Yajuh-sâkhâdhyâyigalâda sthalâda
6. Śrīnivāsâchâryaru Kaundinya-gôtrâda Râjâchâryara-
7. putrarâda Annayâchâryarige bhûdâna-dharma-sâ-
8. sana-barasi koṭṭa krama hêgendare namma Śrīnivāsâchâ-
9. ryarige Muḷabâgalige sêrida Bommasamudrada-
10. lli nammage naḍeyatakka bhaṭamânya hola ' 2 gadde ' 2
11. ubhayam nâlku-koḷaga bhûmiyannu namma Śrī-
12. nivāsâchâryarige sad-guti-nimittavâgi sa-hira nyô-
13. daka-dâna-dhârâ-pûrvakavâgi sûryôparâga-nimitta-
14. vâgi tri-karaṇa-tri-vâchakavâgi baredu koṭṭa bhû-
15. dâna-dharma-sâsana idannu putra-pautra-pâramparavâgi
16. anubhavisikoṇḍu baruvudu śrī śrī śrī śrī
17. Indrah prichchhati chândâlîm kimidam pachyatê tvayâ
18. śva-mâmsam suravâ siktam nri-kapâlê chitâgninâ l dē-
19. va-brâhmana-vrittis tu yê haranti narâdhamâḥ l tē-
20. shâm pâda-rajô-bhîtyâ charmanâchchhâditam mayâ l
21. sva-dattâd dviguṇam puṇyam para-dattânupâlanam l para-
22. dattâpahârêṇa sva-dattam nishphalam bhavêṭ l dâna-pâlana-
23. yôr madhve dâvâch chhrâyônupâlanam dânat svargam avâpnô-
24. ti pâlanâd achyutam padam l

Note.

This is said to be a copy of a copper plate grant, the original of which is not found. It records the grant of a *Bhaṭamânya* land belonging to one Śrīnivāsâchârya and situated in Bommasamudra, near Muḷbâgil to Annayâchârya, son of Râjâchârya of Kaundinya gôtra, made by Narasimhâchârya, son of Venkaṭarâmiâchârya, and Śrīnivāsâchârya of Vâdhulasagôtra and Yajus sâkha on the occasion of a solar eclipse of the spiritual well-fare of the owner Śrīnivāsâchârya whose descendants the donors appear to be.

The inscription is dated the 15th lunar day of the dark half of Āshâḍha in the year Vikṛiti Śaka 1692. corresponding to 22nd July A. D. 1770.

94.

A Copy of a copper plate grant in the possession of Nandagudi Śrīnivāsâchârya in Muḷbâgal town.

1. svasti śrī-vijavâbhudaya Śâlivâhana-
2. śaka-varsha-Khara-samvatsara Āsvijâ ba 10 lu
3. vêda-sâstra-sampannarâda Venkaṇnâchârya-
4. ravarige Kannasamudrada sârabôva
5. Jôgappanavaru koḍisida dâna-patra-
6. kramiventendare śrīmatu râja Śrī-Ranga-
7. râyaravyanavaru Kâshtiya baḷiyalli
8. . . . bhâgôttarada bhûmiyannu
9. dâna-mâdi koṭṭu iddudannu
10. idaralli hola $\frac{1}{4}$ gade $\frac{1}{4}$ yannu
11. nimma putra-pautra-pâramparavâgi
12. naḍasikoṇḍu baruvudu embudlâgi
13. Śrīrangarâyararu nirûpisida piakâra
14. nimma putra-pautra-pâramparavâgi aru-
15. bhavisikoṇḍu baruvudu yendu daya-
16. pâlisida dâna-patra sva-dattâm para-dattâm vâ
17. yô harêta vasundharâm shashṭi-varsha-
18. sahasrâṇi vishṭhâyâm jâyatê kriniḥ.

Note.

This is said to be the copy of a copper-plate grant the original of which is not forthcoming. It records the gift of some dry and wet lands near the village Kâshti to Venkaṇnâchârya by Jôgappa, *sêrabôva* of Kannasamudra under the instructions of the illustrious Râja Śrīrangarâyaravya on the 10th lunar day of the dark half of Āsvayuja in the year Khara. It is difficult to say who this Śrīrangarâya was. The grant ends with the usual imprecation.

On a boulder below the tank at the village Doḍḍabaṇḍahaḷli in the hobli of Muḷa-bāgil.

Size 8'—0" x 6'—5".

Kannaḍa language and characters.

1. śrī-guravê namah
2. Virôdhikṛitu-samvatsarada śrāva-
3. ṇa su 5 lu śrīmatu-Muḷa-
4. vāya Viṭhapagaḷa kārṇake kartar āḍa
5. śrīmatu . . . nāḍa Dāmôḍara Ayyagaḷavaru
6. śrīmatu-Lakṣeṭṭi maga Rāma . . .
7. seṭṭarige koṭṭa bhū-dāra-dharma-śāsana-kṛāṇav ent endare nam-
8. ma āḍalitake valitavāda Lakṣeṭṭihaḷliya gavuḍu-
9. prajegaḷa anumatiyinda kereyana kaṭṭisida
10. sambandhavāgi kereya keḷage mēlubhāgaḍa kallu-
11. guṇḍina keḷabhāgaḍalli hattu koḷaga gaddevanu sarva-
12. mānyavāgi koṭṭaru idanu pālisida varu Gange-Vāra -
13. ṇāsiyaḷi sahasra-gôva dāna-māḍida punya-bhāgigaḷu
14. idake tapidavānu pāpake hōḥaru idake gavuḍu-
15. prajegaḷa voppa dānam vā pālanam vēti dānāḷ chlu ē-
16. yōnupālanam dānāt svargam avāpnōti pāla-
17. nād achyutam padam śrī-guru-pādavē gati śrī śrī

Note.

This inscription is dated the 5th lunar day of the bright half of Śrāvana in the year Virôdhikṛitu and records a grant of a piece of rice-land with the sowing capacity of 10 koḷagas below the tank at Lakṣeṭṭihaḷli to Rāmaṣeṭṭi, son of Lakṣeṭṭi, by Dāmôḍa-ṛayya, agent to the illustrious Viṭhapa of Muḷavāy with the consent of the gaṇḍa and other people of the village. The record ends with the usual imprecations.

On a rock lying on the road to Pichchagunḍanahalli near the tank at the village Baṇḍehalli.

Size 4'—6" x 2'—9".

Kannaḍa language and characters.

1. namas tunga-śraś-chunbi-chandira-chāmara-chāravê trailôkya-
2. nagarārāmbha-mūlastambhāya Sambhavê guru-pādavê
3. gati svasti śrī-vijayābhyaḍaya-Śālivahana-śoka-varshagaḷu
4. 1683 neva Vishu-samvatsarada Chaitra-suddha 7 lu śrīmatu
5. Doḍḍalingarājê Arasinavaru Muhuvāgila śrī-Narehari-
6. śāstrigaḷige dayapālisida grāmadāna-śāraḍa
7. kṛāṇav entendare nīvu baḷu-kāladinda nammanu āśra-
8. yisikonḍu iddu nammage jīvanavānu kalpisi koḍabê-
9. kendu hēlikonḍadāinda nāvu namma āḍalitake
10. valitavāda Baṇḍehallige paśhina iruva bhūmīvaru ko-
11. ṭṭiruttēveyāgi alli nīvu kere kunṭe modalādudaru
12. kaṭṭisikonḍu gaddevānu māḍikonḍu anubhavisuvu-
13. dallade kāḍu-pradēśadalliruva gida-maragaḷānu kaḍidu
14. sāgige anukūlapadisikonḍu ā-bhūmigaḷalli āgatakke
15. samasta-phalaḷānu nīvu putra-pautra-pāraṇṇavāgi anu-
16. bhavisuvudendu prītiyinda baḍu koṭṭa dāna-dharma-
17. śāsana idara sīmā-nirṇaya pūrvake Doḍḍabaṇḍahaḷli vūra
18. mundaṇa baṇḍe dakṣiṇakke Sornavāḍi śāsana uttarakke Doḍḍa-
19. baṇḍahaḷli kere nīru baruva kāluve ī-madhya iruva bhūmi
20. kāḍu baṇḍe modalādudaru nīmmage sarvāmānya-vāgi koṭṭa
21. kāraṇa idarogaḷuḷa nidhi-nikṣhepa-jala-taru-pāshāṇa-akṣhaṇi-
22. āgāmi-siddha-sādhyāṇaḷ embu vṣṭa-bhōga tēja-svāmyavānu anu-

23. bhavisikoṇḍu baruvudendu baredu koṭṭa dāna-sāsana sva-datam
24. para-dattam vā yô harētu vasundharâ shashṭi-varsha-sahasrêshu
25. vishtâyâm jâyatê krimih l guru-pâdavê śuraṇu.

Note.

This inscription records the gift by the illustrious Doddalingarâjearasu of some plots of land to the west of the village Baṇḍahalli to Nareharisâstri of Muḷvâgil as a reward for his past services and also to enable him to construct tanks, ponds, etc., and thus convert the land into rice-fields and also increase the area of cultivation by cutting down jungle. The boundaries of the land are next given together with the usual imprecatory verse at the close. The date of the grant is stated to be the 7th lunar day of the bright half of Chaitra in the year Vishu, 1683 of Śâlivâhana era, corresponding to April 11, A.D. 1761.

Srinivasapur Taluk.

97.

On a rock in the village Aḍavikurubarahalli in the Hobali of Yaldûr.

Size 5'—0'' × 3'—0''.

Kannada language and characters.

1. Śrîmukha-nâma-samvatsara-Phâlguna-śuddha 5 Sthira-vâra
2. śubha-dinadallu grâma-dêvateyâda Mâremmanige
3. dêvâlayava kaṭṭisidâta Bayiregavudana maga
4. Honnegavudanu śilpi Mârôjana maga
5. Mallâchâri mangaḷa śrî śrî

Note.

This inscription records the construction of a temple for the village goddess Mârema on Saturday the 5th lunar day of the bright half of Phâlguna in the year Śrîmukha by Mallâchâri, son of Mârôja for Honnegandâ, son of Bayiregandâ.

98.

On a stone lying near the main weir of the tank at the village Nilaṭûr in the Hobali of Yaldûr.

Size 1'—6'' × 1'—0''.

Telugu language and characters.

1. śubham astu Gaṇâdhi-
2. patayê namaḥ
3. Tâḍigôḷa Râma-
4. ppanâyanigâru
5. bôyi Timmaya-
6. koḍaku Mâda-
7. maku yichchina bhû-
8. dâna-mânyam

Note.

This records the gift of some land as mânya to Mâdanna, son of Bôyi (palankin-bearer) Timmaya by Râmappanâyanigâru, chief of Tâḍigôḷa.

99.

On a stone lying in the grove of *hongē* trees in the village Gangaratta in the Hobali of Yaldûr.

Size 5'—6'' × 2'—0''.

Kannada language and characters.

1. śrimanu mahârâjâdhirâja pa-
2. ramêśvara śrî Vîra Harihararâ-
3. yara kumâaru Dêvarâya Vo-
4. ḍeyaru prituvî râjyam geyi-

5. va Śaka varusha 1340 ne Viḷambi-
6. samvatsarada Kārttika su 1 Su śrī-
7. man-mahā-mūvaruāyaraṅgaṇḍa
8. Chenji Bayanāyakaravara
9. makkeḷu Chikkamuddeyanāyakaru
10. tanuma nāyakatarake saluva
11. Hemmaḍināḍa Ballagavun-
12. ḍana . . . yalu santeya ka-
13. tṭi-i Ballagavunḍa Chandaga-
14. vunḍa Māḍijīya tanuma
15. . . . rige mukhyavāda ayivattāru dēśa-
16. da Ballasetṭi Tālamuri Timmi-
17. setṭi oḷagāda samasta-
18. gaudugaḷu sarteya sun-
19. kavānu mānyavāgi biṭṭu
20. koṭṭaru mangala mahā śrī

Note.

This inscription is dated Friday the 1st lunar day of the bright half of (Adhika) Kārtika in the year Viḷambi. Śaka 1340 corresponding to 30th September A.D. 1418 and belongs to the reign of the Vijayanagar King Dēvārāya Voḍeyar son of Vīraharihararāya.

It records the starting of a fair (*sante*) by Ballagavunḍa of Hemmaḍināḍu at the instance of Chikkamuddeyanāyaka, the chief of the nāḍu and the son of the illustrious Chenji Bayanāyaka. And it also records the grant of *santeya-sunka* (toll dues on the fair) to Ballagavunḍa, Chandagavunḍa and Māḍijīya by the merchants Ballasetṭi, Tālamuri Timmissetṭi etc., belonging to the 56 countries.

100.

On a stone lying below a tamarind tree to the west of the village Haralukunṭe in the Hobali of Yaldūr.

Size 6'—0"×2'—3".

Kannaḍa language and characters.

1. śrīmatu
2. nāḍa halavaru
3. svānitanavānu Sômôja-
4. rasetṭiya makkaḷu Vengata-
5. setṭige Malisetṭiya makkaḷu Māṇika-
6. setṭigalige koṭṭa sarva-
7. mānya hola kha 1 gadde kha 1 sala-
8. ge āya mane paṭṭu hēru sunkavānu
9. sarvamānyavāgi ā-chandrārka-sthā-
10. yiyāgi salisuvadu yi-sāsapa-
11. ke tappidavaru nāḍugaḷa hala-
12. varige tappidavaru

Note.

This inscription seems to record the grant of the office of *Svāmitana* (headmanship) together with the gift of some plots of dry land with the sowing capacity of 1 khaṇḍuga and of wet land with the sowing capacity of 1 khaṇḍuga and of the right to collect the revenue (*āya*, a kind of tax; *manepaṭṭu*, house-tax; and tolls on merchandise) to Vengatisetṭi, son of Sômājarasetṭi and Māṇikasetṭi, son of Mallisetṭi, by the people of the nāḍu.

The record is of some interest as it shows the nature of power exercised by the people of a nāḍu collectively and the importance of the office of Headmanship in villages.

101.

On a stone set up in the plain to the east of the village Râmapura in the Hobali of Yaldûr.

Size 3'—2'' × 1'—3''.

Telugu language and characters.

1. Vibhava-samvatsarada Mâgha ba 12
2. Śukravâram śrîman-mahâ-
3. nâyamkâchâryulaina
4. Apparâyanivâru
5. Vîrabhadrasvâmiki
6. yichchina mânyamu
7. maḍi-paḍumu . .
-
-

Note.

This inscription records the gift of some rice-fields as *mânya* for the service of god Vîrabhadrasvâmi by the illustrious mahânâyakâchârya Appanâyanivâru on Friday the 12th lunar day of the dark half of Mâgha, in the year Vibhava.

102.

On a stone lying by the side of a channel near the grove of *honge* trees to the east of the village Koḷatûr in the Hobali of Yaldûr.

Size 5'—6'' × 2'—9''.

Kannada language and characters.

1. Kara-samvatsara-Āśvîja ba 10 lu
2. śrîman-mahârâjâdhirâja Śrî-
3. rangarâya-râya-mahârâyaru
4. râjyavan âḷuvalli Bôgappayya-
5. navaru Venkaṇṇanavarige barasi-
6. koṭṭa bhû-dâna-śâsana namma-
7. ge dayapâlisida . . . sîmeyo-
8. laḡaṇa Raṅapura-grâmadalu na-
9. mma mâta-pitrigalige śâśvata-lôka-
10. vâgabêkendu vondu-khaṇḍuga gadde
11. hattu koḷaga holavannu saha dhârâ-da-
12. ttavâgi samarpistevâda kârâṇa nî-
13. vu nimma putra-pautra-pâramparavâgi
14. anubhavisikoṇḍu baruvudendu
15. baredu koṭṭa śâsana idan apaha-
16. risidavaru mahâpâtakake hôharu
17. śubham astu

Note.

This inscription is dated the 10th lunar day of the dark half of Āśvîja in the year Khara and records the gift of a piece of wet land with the sowing capacity of 1 *khaṇḍuga* and of dry land with the sowing capacity of 10 *koḷagas* in the village Rangapura to Venkaṇṇa by Bôgappayya for the spiritual welfare of his parents during the reign of the Vijayanagar King Śrîranga Râya.

103.

Kottapalli grant of Kṛishnarâja Vadeyar III of Mysore dated A. D. 1812 in the possession of Râmâbhaṭṭa of Hosahalli in the Hobali of Yaldûr.

2 plates : Size 4'' × 4½''.

Kannada language and characters.

1. Amilâne Sirsatedâru sahâ layastukaba âve makardamâse-
2. vamu jâriyâse Tâluku Śrîrivâsapura yêru kâlavadârrul

3. riyāsata Maisûru Bidânava Tālunkiralliruva Vêdamûti . riyasvâmi-
4. śāstrigaḷu hujûrige bardu tammage Tālûku majakûru paiki Kottapalli
5. emba grāmavu pûrvadârabhya sarvamânyavâgi naḍedu bardu iḥege
6. japhti dâkhalâgi sâlâsâlu bêṛîju jâstiyâgiruvdarinda
7. âmêle sarkârakke haṇa koṭṭu jîvana mâḍuvudakke nirvâha villa
8. munâsab aridu jôḍi mokaṛûr mâḍisikotṭalli â-mêrege jô-
9. di haṇavannu sâlubasâlu sarkârakke sandâya mâḍi tamma jîvanavu
10. mâḍikonḍu sarvadâ sarkâraḍa-śrêyahprârthane mâḍuttâ idêven-
11. badâgi hujûralli arike mâḍikonḍu sthalaḍinda arji bhôgepatte
12. sahâ tandu tōrisida kâraṇa sadari-grāmada pañcha-sâlâ-huṭṭuvali
13. parâambarisi î-Sâstrigaḷu Kottapalli-grâmakke jôḍi mokaṛûr mâḍisi
14. koṭṭu iruvudu sadari grâmaḍalli khullu bêṛîju kaṇṭhîrâya
15. 76½' 1¼' îpaiki vajâ jârî māmāti 6½' jâtâ bâki bêṛîju
16. 70' 1¼' îpaiki lukasânu bâbu bêṛîju mâpu mâḍisi iruvu-
17. du 38' 1¼' bâki bêṛîju 32 muvatteraḍu varaha kaṇṭhîrâya prakâra

(IIa).

18. jôḍi mokaṛur mâḍisi appape koṭṭu iruvadarinda sadari
19. grâma Śāstri majakûru suphardu mâḍi Âṅgîrasa-sam l dârabhya
20. sâlu basâlu mûvatteraḍu kaṇṭhîrâyi mêrege sarkâra-
21. kke tegedukolluttâ sadari grânavannu ivarige sarâgu naḍisikonḍu
22. baruvudu hada sâl tâjâ sannadu vujûru idakelasav illa sannadu-
23. rakalannu Sirastedâra daptarakke baresikonḍu asaln sannadannu î-Sâ-
24. strigaḷa vaśakke koduvudu Âṅgîrasa-sam || nija vaiśâkhe śu 1 ba tâ-
25. rîkhu 11 ne mâhe May San 1812 nê inkhabaru Girimâjirâvu
26. munishi Hujûr Sallâm kaṇṭhîrâyi mûvatteraḍu varahâda mêrige
27. jôḍi tegedukonḍu grâma naḍasi koduvudu
28. Śrîkrishṇa

Note.

This inscription belongs to the reign of Krishnarâja Wodeyar III of Mysore and is dated the 10th lunar day of the bright fortnight of Nija Vaiśâkha in the year Âṅgîrasa corresponding to 11th May 1812 (The English date is also given in the grant). It records that Râmasvâmi Śāstri of Mysore Bidânava taluk (?) went to the King and represented that though the village Kottapalli in the said taluk had been his ancestral Sarvamânya grant from a long time, it had been recently attached and that its taxes were being enhanced year after year, so as to leave him nothing. He therefore prayed that the village might be converted into a Jôḍi village so that he might be able to pay up the taxes thereon and maintain himself. He also presented his records showing his title. The King thereupon taking into consideration the average revenue of the village for five years calculated the annual income at Kaṇṭhîrâya varahas 76½ and paṇas 1¼ and fixed 32 varahas as the Jôḍi amount to be paid on the village. A sannad was accordingly presented to the applicant granting him the village as Jôḍi on the condition of his paying the annual revenue of varahas 32. A copy of the sannad was ordered to be entered into the register of the Sirastedar and the original sannad delivered to the applicant. The grant was written by Girimâji Râv, munshi.

The inscription ends with the usual signature of the King as Śrîkrishṇa.

104.

On a boulder in the village Baṇḍekurubarahalli in the Hobali of Yaldûr.

Size 3'—6' × 2'—9'.

Kannada language and characters.

1. Manunata-samvachchâra-Cha-
2. yitra su 5 lu śrîmatu-
3. Dâmôḍa-a-Ayyagala ku-
4. mâṇa Gôvajîyaru nili
5. sida maṇṭapaḍa dharma
6. śubham mangalaṃ śrî śrî

Note.

The inscription records the erection of a maṇṭapa by Gôvajîya, son of the illustrious Dâmôḍarayya, on the 5th lunar day of the bright half of Chaitra in the year Marmatha.

BEDIRUR GRANT OF THE WESTERN GANGA KING BHŪVIKRAMA

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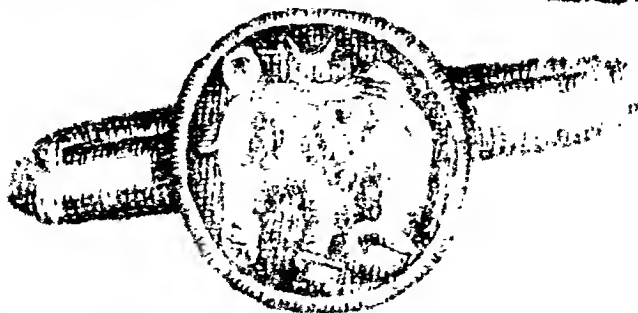
BEDIRUR GRANT OF THE WESTERN GANGA KING BHUVIKRAMA

IV A
[Illegible text in Kannada script, likely a fragment of the grant inscription.]

IV B
[Illegible text in Kannada script, likely a fragment of the grant inscription.]

VA
[Illegible text in Kannada script, likely a fragment of the grant inscription.]

VB
[Illegible text in Kannada script, likely a fragment of the grant inscription.]



Bedirûr grant of the Western Ganga King Konguṇi Mahâdhirâja Bhûvikrama dated Saka 556 in the possession of Bhavânisingh in the village Yadarûr in the Hobali of Yaldûr.

Elephant seal :—5 plates.

Old Kannada characters and Sanskrit language.

Size $7\frac{3}{4}''$ — $2\frac{1}{2}''$.

I(b).

1. svasti jitam Bhagavatâ gata-ghana-gaga(na)-nâbhêna Padmanâbhêna śrîmat Jâhnavêyaku-
2. lâmalâ-vyômâvabhâsana-bhâskarasa [v] a-khalgaika-prahâra-khaṇḍita-mahâ-
śilâ-stambha-la-
3. bdha-bala-parâkramô dâruṇâti-guṇa-vadâraṇôpalabdha¹-vraṇa-vibhûshaṇa-
vibhûshitah Khânsvâya-
4. na-gôtrah śrîmat Konguṇivarmma (u)-dharmmamahâdhirâjah tasya putrah
pitur-anvâgata-śata-guṇa-yuktô
5. vidyâ-vinaya-vihita-vṛttah samyak-prajā-pâlanamâtrâdhigata-râjya-prayô-
janô vi-
6. dyat-kavi-kâṇchana-nikashôpala (bdha) bhûtô nîtiśâstrasya vaktri-prayôktri-
kuśalô Dattaka (sya)-śâstra-
7. pravṛttah praṇita²-jara-kalpatair śrîmat . Mâdhava-mahâdhirâjah tasya
putrah pitri-paitâmaha-

(IIa.)

8. guṇa-yuktô anêka-chaturddanti³-yuddhâ-vâpta (ś)-chatur-udadhi-vêlâ-valayi-
śulilâsvâjita⁴-vaśah
9. śrîmad-Harivarmma-mahâdhirâjah tat-putrô dvija-guru-dêvatâ-pûjanôpakâ-
ra . Nârâyaṇa-charaṇa-
10. ravindânupûjyâta⁶-bhaktah śrîmat Vishṇugôpa-mahâdhirâjah tat-putrah
Triyambaka-charaṇambhōruha-
11. rajah-pavitrakṛitôttamângah⁷ sva-bhuja-bala-parâkrama-kraya-kṛita-râjya
[h] dhruva⁸
12. mōshṭa piśitâsana⁹ vṛttikara-niśita-dhârâ-svaya¹⁰ Kaliyuga-bala-panka-
pâta¹¹-nripa-râja-sadharma-
13. viharaddharaṇa¹² [h] dvâtrimśâyudha-kuśala-hasta [h] nitya-sannaddha
śrîmat Mâdhava-mahâdhirâjah tasya pu-
14. trah śrîmat Kadamba-kula-gagana-ga [b] hasti-mâlinah Kṛishṇavarmma-
mahâdhirâjasya priya-bhâginê- (parô)

(IIb).

15. yô vidvâ-vinayâtiśaya-paripû-itântarâtma niravagraha-pradhânaśauryyô (yô)
vidvatsu
16. prathamâgraganyah śrîmat Konguṇimahâdhirâjasya vinîtan-nâmadhêyah¹³
tasya putrah śrî-
17. Skandavarmma-durgâdhirâjasya priya-putrî-putrah vijṛimbbhamâṇa-śakti-
trayah Antariksha¹⁴ Âla-
18. ttûr Proliha¹⁵ Payisakarâdyanêka¹⁶-samara-mukha-makha-hutavaha
prahata-śûra
19. purusha-paśûpahâra-vipushah¹⁷-samadi-hastikṛita¹⁸-kṛitâ [ntâ]-gnimukhah
(vistikṛitântâttimukhah) kâ-
20. rita-Kirâtârjjuṇi-pancha-dasa¹⁹-sargga-tikâkârô śrîmat-Konguṇi-mahâdhi-
râja Durvvirîta-nâ

1. Read *vidâraṇôpalabdha*.

2. Read *praṇata*.

3. Read *chaturddanta*.

4. Read *salilâsvâdita*.

5. Read *pûjanaparô*.

6. Read *dhya* for *pûjyâta*.

7. Read *pavitrikṛitôttamângah*.

8. Read *kshutkshâmōshṭha* for *dhruvamōshṭha*.

9. Read *piśitâsana* for *piśitâsana*.

10. Read *dhârâsih*.

11. Read *ṛankâvasanna*

12. Read *vrishôdtharaṇa*

13. Read *Konguṇi-mahâdhirâjah Avinîta-nâma-
dhêyah*.

14. Read *Andari*.

15. Read *Porulare*.

16. Read *Pernagarâdyanêka*

17. Read *vighasa*

18. Read *vihasikṛita*

19. Read *pancha-dasa*

21. madhēyah tasya putrah durddānta-vimarda-vimridita-viśvambharādhīpa-
mauh-mālā-mak(h) a-
- (IIIa).
22. randa-punja-punjarikriyamāṇa-charaṇa-yugaḷa-nāḷinō Mushkara-nāma-
dhēyah Kongunimahādhi-
23. rājahtasya putrah tatōdhikah sakala-digantarā-prasiddha-Sindhurāja-duhit.u
-va-
24. rah chaturddaśa-vidyāsthānādhigata-vimāla-mati-viśēshasya² nītiśāstrasya
vaktri-prayō-
25. ktri-kuśalō ripu-timira-nirākaraṇodaya-bhāskarah Śrīvikrama-piat [h] ita-
nāmadhēyah
26. tasya putrah kārta-Kāvēitīra-Karikāla-kula-vamśōtpannaś Chōla-nripa-
putrī-putiō-nēka-samara-sa-
27. mpālita-vijimbhita-dvirada-radana-kulīśābhi-ghāta-viṇa-śvarūdhāsvand³-
vijaya-lakṣhaṇa-
28. lakṣhīkṛta-viśāla-vakshasthalah samad[h]igata-sakala-śāstrārthata-tatva-
nirūpa [s] samāāditya- triva-
- (IIIb).
29. rggō⁴ nirevadya-charitah pratidinam a-[b] hi-varddhamāra-prabhāvō (lu)
Bhūvikrama-nāmadhēyah api cha
30. nānā-hēti-prahāra-praviḡhāṭita-bhaṭōrah-kapāṭōtthitāśrī[g]-dhārā-svāda-
prauatta-dvibha⁵-śata-charaṇa-kshvē-
31. da (s)-sammardda-bhūmē sangrāmē Pallavēndrō narapativijayōjyō hi Dudda-
nddā-bhidhānē⁶ rājā Śīva-
32. llabhākhyā [s] samara-sa-⁷-jayāvāpta-lakṣmī-viḷāsah Konguṇi-mahādhi-
rājēna Kōḷālapurē sthi-
33. tvā śhaṭ-panchā⁸ satyuttara-pancha-satēshu⁹ gatēshu śaka-varshēshu¹⁰
samatitēshvātmarah-pra-
34. varttamāna panchavimsati¹¹-varddhamānē-vijaya [i] śvarya-samvatsarē
Chaitra-sukla-pakṣhē¹² dāśmyām
35. Magha-nakṣatrē (ti) Brihaspativārē Kōḷāla-vishayādhipas supūvvinām
satsūdrah Keśa-
36. ganabalisimha sthīramēnti¹³ Bāṇavidyādharah Prabhumērugavunḍa [s]
tasya sūnu [r] Vijayāditya-gā-
- (IVa).
37. vunḍa [s] tasya sūnuh Prabhumērugavunḍa [s] tasya sūnuh Māregavunḍah
tasya sūnu [h] Mamavira-bhaṭah Vikra-
38. mādītya-gavunḍasya Hodali-vishayē Beduūr mayā dattam asya sīmāh
Kannāṭekē prave-
39. kshyāmi pūrvayān diśi Kōḷattūra Uttanūra Mukkūṭala aṇuṇnata-bhūmi-
samīpē arddhachandrā-
40. kārada kōḷa allindam tenkalu Mōryyar-māla-samūham allinda tenkalu Bedirūra
41. (ra) toṇṇē vondukūḍida Peyinākerēya jalāśayam allinda paḍuvalu aṇuṇa-
pāshāṇa-
42. pankti-sahitōnnata-bhūmi allinda paḍuvalunnata-bhūmi paśchimāh pū [r]
vada bāla-chandrākā-
43. rada kōḷada samīpada sancharivaḷḷa allinda tenka-paḍuvalu Uttanūra Tonḍā-
lada Mukkūṭala
44. manmoraḍi yī dēvakhaṇḍada kaṇvāvi allindam paḍuvalu Tonḍālada Poliyūra
- (IVb.)
45. sandival ā manmoraḍi allinda baḍagalu muntāgi parida Sancharivaḷḷadi
bālachandrākā-
46. rada kōḷa allinda baḍagalu Poliyūra-toṇṇē udaka-nirghāṭah allinda baḍaga-
47. lu arddha-chandrākārada kōḷa allinda baḍagalu Poliyūra Bedirūra Dāsanūra
Mu-

1 Read *pūjarikriyamāṇa*2 Read *viśēshah*3 Read *samrādha-bhāstad*4 Read *samāradhita-trivarggo*5 Read *dvipa*6 Read *Pallavēndram narapatim ajayad yō*
*Vilāndābhidhānē*7 *śatā*8 Read *panchāśatguttara*9 Read *śateshu*10 Read *śaka-varshēshu*11 Read *pancha-vimśati*12 Read *śukla-pakṣhē*13 Read *sthīramatīr*

48. kkûṭasandhiyaḥ unnata-bhûmiya Dêvachennella-koḷam allinda mûḍalu bâ-lachandîô-
 49. pamânada koḷa allinda mûḍalu Dâsanûra keṛeya kiḷ-bayala Svalvannadi-jalâśa-
 50. yah allinda mûḍalu vishama-sthalada palvalôdakam allindam mûḍalu Dâsanûra Koḷattû-
 51. ra Mukkûṭala maṇ-moraḍi allinda tenkalu śilâsthalam allinda tenka-mûḍal ardha-chandîâ-

(Va).

52. kârada koḷam allinda tenkalu bâla-chandrâkârada koḷa allinda tenkalu paś-chima-pûrvvada
 53. Koḷattûra sîmeya Uttanûra sîmeya Mukkûṭala aruṇa-sthalada arddhachan-drâkârada
 54. koḷadim Bedirûra sîmâ-sandhi-samâptah hiraṇyam êkam gâm êkam bhûmy-yâm a-
 55. pyêkam ankuram haran narakam âpnôti yâvad âbhûta-samplavam 1 bahubhir vvasud[h]â
 56. dattâ râjabhis Sakarâdibhih¹ yasya yasya yathâ bhûmi tasya tasya tadâ phalam
 57. sva-dattâm para-dattâm vâ yô haiṛeti vasundharâ [m] shashṭhir-vvarsha-sahasrâṇi viśṭhâyâñ jāya-
 58. tê krimih Bhûvikrama-Gangabhûpa-śrî-vâkyêna tu sâśvatah² Ganganâi âyaṇâ-châryya-likhita-

(Vb).

59. midam śâsanam ittham kṛitah Paśupati-daṇḍâdhipêna ittham kṛitah Pârîśva daṇḍâdhipêna
 60. yâvaś³ chandra-divâkaraṇu tâvat sâśvatah⁴ Keśagah aham Bedirû ddâśyâ-mi Ganga-vikrama-
 61. bhûbhujah.

Translation.

(Line 1).

Be it well ! Victorious is the adorable Padmanâbha resembling the cloudless sky

(Lines 2—4).

A sun illumining the clear firmament of the Ganga family, famous for valour and strength exhibited in rending asunder a pillar of stone with a single stroke of his sword, adorned as with ornaments with wounds received while cutting down the hosts of his fierce enemies, born of the Kâṇvâyaṇa-sagôtra (was) the illustrious Konguṇivarma-dharma-mahâdhirâja.

(Lines 4—7).

His son, inheriting the hundreds of good qualities of his father, possessed of an admirable character due to his learning and modesty, having obtained the honours of the Kingdom only for the good government of his subjects, a touchstone for testing gold the learned and the poets, skilled in the exposition and practical application of the science of polity, expounder of the treatise by Dattaka, a Kalpa tree to his followers, was the illustrious Mâdhavamahâdhirâja.

(Lines 7—9.)

His son, inheriting the qualities of his father and grand-father, possessed of a fame tasted by the waters of the four oceans and acquired in his fights against rows of elephants was the illustrious Harivarmamahâdhirâja.

(Lines 9—10).

His son, devoted to the worship and support of the Brahmans, gurus and gods meditating on the feet of Nârâyaṇa, was the illustrious Viṣṇugôpa-mahâdhirâja.

(Line 10—13).

His son, with his head purified by the pollen from the lotus-like feet of Tiyambaka, having by the strength of his arms and prowess purchased his kingdom ; providing with his sharp sword food to demons whose lips are emaciated with hunger; lifted up of princes and subjects from the thick mire into which they have fallen during the age of Kâlî ; skilled in the handling of the thirty-two weapons; ever ready (for battle) was the illustrious Mâdhavamahâdhirâja.

1 Read *Sagarâdibhih*

2 Read *śâśvatah*

3 Read *yâvach*

4 Read *śâśvatah*

(Lines 14—16).

His son, the beloved son of the sister of Kṛṣṇavarman-mahādhiraṇya who was a sun in the firmament of the Kadamba family, with his mind purified by his excellent learning and modesty, possessed of valour unopposed, the foremost among the learned, was the illustrious Konguṇi-mahādhiraṇya named Avinīta.

(Lines 17—20).

His son, the son of the beloved daughter of Skandavarman-duggādhirāja; endowed with the three constituents of regal power (*prabhuśakti*, *mantraśakti* and *utsāhaśakti*, corresponding to imperial power, power of discretion, and power of active will), having caused bewilderment to the fire of Yama by the excess of food in the shape of victims of heroes immolated at the sacrifice of battles at Antariksha (Andari), Ālattur, Prolihaḷe (Porulāre), Poyisakara (Pernagara) and other places: author of a commentary on the fifteenth canto of the Kirātārjunīya; was the illustrious Konguṇimahādhiraṇya named Durvinīta.

(Lines 21—22).

His son with his lotus feet rendered yellow with the fragrant pollen of the garlands worn on the heads of hostile kings trampled down in fierce battles, was the Konguṇi-mahādhiraṇya, Mushkara by name.

(Lines 23—25).

His son, who excelled over the previous king, the son-in-law of the King of Sindhu, famous all over the world, with his mind rendered pure by his learning of the fourteen branches of knowledge; skilled in the expounding and application of the political science, a rising sun in dispelling the darkness namely enemies, was the famous (king) Śrīvikrama by name.

(Lines 26—32).

His son, son of the daughter of a Chōḷa king descended from the family of Karikāla reputed for the construction of embankments to the Kāvēri, possessed of the scars of wounds made by the tusks of elephants in countless battles, with his broad breast marked with the signs of victory shining from out of the wounds, well versed in the contents of all the śāstras, devoted to the three pursuits of life: endowed with spotless character, with power growing day after day, was Bhūvikrama by name. Also was he known as Śrīvallabha who with the splendour of victories in a hundred battles conquered the Pallava King in the battle of Viḷanda, fierce with the trappings of hundreds of elephants intoxicated with the blood gushing out from the broad breasts of hostile kings pierced with a number of weapons.

(Lines 33—37).

By the Konguṇimahādhiraṇya residing in Kōlālapura (Kolar), there having elapsed five hundred Śaka years increased by fifty-six, and in the progressive and prosperous 25th year from the beginning of his reign, in the month of Chaitra, bright fortnight, 10th lunar day with the constellation Makha, it being Thursday.

(Lines 37—40).

There was the lord of the Kōlāla district inherited from his ancestors, a good Sūdra, a lion of Kesagaṇabali, of steadfast mind, known as Bāṇavidyādhara, by name Prabhumêrugavuṇḍa. His son was Vijayādityagavuṇḍa, his son was Prabhumêrugavuṇḍa, his son was Māragavuṇḍa; to his son Mahāvīrabhaṭa Vikramādityagavuṇḍa was given Bedirūr in Hodali district by me (Konguṇivarma).

(Lines 38—39).

I shall relate in Kannāṭaka language its boundaries.

(Line 39—54).

In the east a semi-circular pond near the plot of elevated land of red soil by the side of villages Koḷatūr, Uttanūr and Mukkūṭal; to the south from that place is situated Mōryyar-mālasamūha; to the south from that place, the Bedirūr valley together with the tank called Pevinakere; to the west from that place is an elevated land marked with a line of red rocks; to the west from that place which is also directly west of the elevated land is situated a low water course close by the semi-circular tank referred to above; south-west from that place is a hillock of pure soil close by Uttanūr, Tonḍāla and Mukkūṭal, and also a valley belonging to this sacred place. To the west from that place, another hillock of pure soil close by Tonḍāla and Poḷiyūr; to the north from that place, the same semi-circular pond adjacent to the water-course referred to; to the north from that place, the passage of water of the streamlet near Poḷiyūr; to the north from that

place, the same semi-circular pond; to the north from that place a tank called Dêvachen-
nella bordered by the elevated land adjacent to Poliyûr, Bedirûr, Dâsanûr and Mukkûtal.
To the east from that place is the crescent-shaped tank; to the east from that place is a
tank called Svalvannadi in the plain below Dâsanûr tank; to the east from that place
is a small pond with water on the uneven place; to the east from that place is situated
the hillock of pure soil close by Dâsanûr, Kolattûr and Mukkûtal. To the south from
that place a rocky plain; to the southeast from that place is the semi-circular pond; to
the south from that place is the crescent-shaped tank; to the south-west from that place
are situated Kolattûr, Uttanûr, Mukkûtal and the hillock of red soil as well as the semi-
circular pond. Bounded by these is the village Bedirûr.

(Lines 55—57).

He who takes away a piece of gold, or a cow or even a sprout from this land falls
into hell and will remain there till the end of the universe. By Sagara and several
other kings has the land been enjoyed. The fruit thereof was assigned to him who
happened to be in charge of the land for the time. He who takes away land given by
himself or others will be born as a worm in ordure for sixty-thousand years.

(Lines 58—60).

Under the order of the Ganga King Bhûvikrama, Ganganârâyanâchârya engraved
this grant to last for ever. Thus has been done (signed) by Paśupatidaṇḍâdhipa and
Pârisvadaṇḍâdhipa (two generals): May Kesaga last as long as the sun and moon
endure. I, King, Gangavikrama by name, shall grant the village Bedirûr.

MYSORE DISTRICT.

Châmarâjanagar Taluk.

106.

Copper plate grant of the Ganga king Sivamâra purchased from Anantaramaiya of the village Kuḷagâṇa in Harave Hobli.

Five plates with ring: Elephant seal.

Size $8\frac{1}{2}'' \times 1\frac{1}{2}''$.

Old Kannaḍa characters.

Language partly Sanskrit and partly Kannaḍa.

I(b).

1. svasti śrī jitam bhagavatâ śrīmaj-Jâhnavêya
2. Śramaṇâchâryya-sâdhitah sva-khâdgaika
3. râkrâma-yaśasah dâruṇâni-gaṇa-vidâra
4. ṇvâyana-sa-gôtrasya śrīmat-Kongaṇivarma dha

II(a).

5. yuktasya śrīman-Mâdhava-mahâdhirâjasya priyôrasasya śrī Vishṇuvârma-gôpa-mahâdhirâjasya anê-
6. ka-chaturdanta-yuddhâvâpta-chatur-udadhi-salilâsvâdita-yaśasah putrasya śrīman Mâdhava-mahâdhirâ-
7. jasya putrasya śrīmat Krishṇavârma-mahâdhirâjasya bhâginêyasya śrīmat Kongaṇi-vṛiddharâjasvâ-
8. vinîta-nâmnah putrasya śrī Durvinîta-nâmadhêyasya samasta-Pânâṭa-Punnâṭâdhipatêr âtmajasya śrī-

II(b).

9. mat Kongaṇi-vṛiddharâjasya prathita-Mushkara-dvitiya-nâmadhêyasya sarva-vidyâ-pârâgasya sūnôh śrīma-
10. t Prithivîkongaṇi-vṛiddharâjasya Śrīvikrama-dvitiya-nâmadhêyasya sarva-vidyâ-nikashôpalabhûtasya pra-
11. yôga-nipunatarasya śrī-vikkramôpâjjitânêka-janapadasya pratâpôpanata-sakala-sâmantasya
12. Ghanavinîtasvâtma-jê śrīmat-Prithivîkongaṇi-vṛiddharâjê prâṇitânêka-râjas-ya makuta-maṇi-ma-

III(a).

13. yûkha-puñja-piñjaritângushṭhê vaia-yuvati-manô-nayana-subhagê nipun-nripati-gajâśva-ratha-narôru-vana-
14. lôka samada-dvirada-turagârôhaṇôpabhî-samâpa-niratiśaya-nija-śarîra- Śrī-vallabhê sakala-
15. Pânâṭa-Punnâṭâdynêka-janapadâdhipatau manô-vinîtasya bhrâtâ Śivakumârah śrīmat Prithivî-
16. kongaṇi-vṛiddharâjah Sthiravinîtah Avani-mahêndra-vikhyâtah Pânâṭa-Punnâṭâdyarêka-janapadâdhi-

III(b).

17. patih prithivîm paripâlayati Kodugûnnâdâ Kellipusûrâ Chediakke Kargu-lappola Ttaṭuvallu-
18. vereum Vesadigâlum eraḍu kaḷanîum tōṭṭamum manettânamu [m] Prithivî-kongaṇi Muttarasar anumatado-
19. lam Pallavelârasar poydâr Kokandiyum Maṇiluragayum Mēlpâlum Jâdigâlum Koligankerekkâlum ondu tōṭṭamuni â-
20. ru kaḷanîum Prithivîkongaṇi Muttarasar anumatadolam Garjenâḍar Kanna-man poydâr Chantasênâchâ-

COPPER PLATE GRANT OF THE GANGA KING SIVAMĀRA.

I B
 ॐ नमो भगवते वासुदेवाय
 श्रीगङ्गादेव्यै नमः
 श्रीगङ्गादेव्यै नमः
 श्रीगङ्गादेव्यै नमः

II A
 मया प्रोक्तं गङ्गादेव्यै नमः
 श्रीगङ्गादेव्यै नमः
 श्रीगङ्गादेव्यै नमः
 श्रीगङ्गादेव्यै नमः

II B
 श्रीगङ्गादेव्यै नमः
 श्रीगङ्गादेव्यै नमः
 श्रीगङ्गादेव्यै नमः
 श्रीगङ्गादेव्यै नमः

III A
 श्रीगङ्गादेव्यै नमः
 श्रीगङ्गादेव्यै नमः
 श्रीगङ्गादेव्यै नमः
 श्रीगङ्गादेव्यै नमः

III B
 श्रीगङ्गादेव्यै नमः
 श्रीगङ्गादेव्यै नमः
 श्रीगङ्गादेव्यै नमः
 श्रीगङ्गादेव्यै नमः

IV (a).

21. ryyar karttârar âga adarkke sâkshi Kellipusûr pannirvarum Aysâmantarum Nâlattânium idâ-
22. n alidon pancha-mahâ-pâtagan apponśrî bahubhir vasudhâ bhuktâ râja-bhis Saka-
23. rādibhih yasya yasya yadâ bhûmitasya tasya tadâ phalam || dēvasvam tu visham ghô-
24. ram na visham visham uchyate visham êkâkinam hanti dēvasvam putrapautrikam || sva-dattam para-dattam vâ

IV (b).

25. yô harēti vasundharâ shashthim varsha-sahasrâni ghôrê tamasi vartate l Mârâgo-
26. tterar ondu tōttam poydâr dēvarâ pasu goṭṭ ondu tōttam koṇḍattu Ganjenâḍar
27. Kkaṇṇamman Koḍugûrnnâḍâla Orankalvâygarum Sîmpâlvâygarum ii vvarum Tuppurâla-arasarân a-
28. numatappaḍisi poydadu Tuṭṭilkâl Killipusûr Chediyaḱka

V (a).

29. yûkha-puñja-piñjaritângushthê varayuvati-manô-nayana-subhagê ripunṛipati-gajâ-
30. śva-ratha-narôru-vaṇa-lôka samada-divirada-turagârôha ṇôpa bhî-samâna-niratiśaya-
31. nija-śarîra-Śrîvallabhê sakala-Pânâṭa-Punnâṭâdyanêka-janapatâdhipatau Manôvi-
32. nîtasya bhrâtâ Sivakumârah śrîmat Prithivîkongani-vṛiddharâjah Sthiravinîtaḥ avani-mahêndra-vi-khyâ-

V (b).

33. tah Pânâṭa-Punnâṭâdyanêka-janapatâdhipatih prithivîm paripâlayati Koḍugûr-vishayê
34. Kellipusugûr-nâma-grâmê jinâlayâya Vasadikâlum Jâtikâlum Mēlpâlum Koli-
35. gankeṛekkâlum Karguladâ-pola Ttaṭuvalluvareum eḷu-kaḷanium nâlgutōṭṭa-mum ma-
36. nettânamum Chandrasênâchâryarke uda-pûrvam koṭṭâr adarke sâkshi Kōṭṭerârum Kâreaṇukum

Translation.

Be it well ! Victorious is the Adorable :

Of the illustrious Ganga family
 possessed of renown for valour
 with his own sword at the suggestion of the Jaina teacher
 in cutting the bonds of cruel enemies Born of
 Kâṇvâyana-sagôtra was Konganivarma.

Mâdhavamahâdhirâja.

His own son was Vishṇuvarmagôpamahâdhirâja. His sor, possessed of a fame tasted by the waters of the four oceans and acquired in his fights against herds of elephants, was the illustrious Mâdhavamahâdhirâja.

His son was Kongani-vṛiddharâja, nephew of the illustrious Kṛishṇavarma-mahâdhirâja, named Avinîta.

His son was Durvinîta, by name, lord of the whole of Pânâṭa and Punṇâṭa country.

His son was the illustrious Konganivṛiddharâja, well known by his second name Mushkara, who has reached the other end of all the sciences.

His son was the Prithvîkonganivṛiddharâja known as Śrîvikrama by his second name ; who was a touchstone of all learning ; clever in practising the teachings of the śâstras ; who had annexed to his kingdom a number of countries by the force of his valour ; who had reduced a number of neighbours with his arms and was very modest.

His son was Prithvîkongani-vṛiddharâja, by name Śrîvallabha, whose toes were coloured with the rays issuing from the gems of the diadems of many a king bowing at his feet ; who was pleasing to the eyes and hearts of beautiful women ; who was like a wild elephant destructive of the band of elephants, horses, chariots and infantry

of enemies ; equal to in the skilful riding over horses ; possessed of a beautiful bodily splendour ; and lord of the whole Pânâta and Punnâta country, famous for his control of his mind.

His brother was Prithvîkongani-vṛiddharāja known as Śivakumâra, very modest, famous as Avani-Mahêndra, lord of the whole Pânâta and Punnâta country, is ruling over the earth.

(Then) ore known as Pallavêla-arasar made a grant of a dry field known as Chediakke-karggûla in Kellipusûr in the Koḍagunâdu and 2 paddy-fields known as Taṭuvalluveṛe and Vasadigâlu together with a garden and a house-site with the approval of Kongani Muttarasa (King Śivakumâra). Kaṇṇamman of Ganjenâd also made a grant of fields known as Kokandi, Mailurage, Mēlpâlu Jâdigâlu and Koligankerekâlu together with a garden and six paddy fields with the approval of Konganimuttarasa. Chandrasênâchârya was then acting as Kartârar (manager of a temple). The witnesses to this temple are the Twelve of Kellipusûr, the Five Feudatories, the Four office-holders known as Nâlattâni. Then follow the usual imprecatory verses.

Mârugoṭṭarar granted a garden ; a garden was also granted for the maintenance of cattle kept for the service of God. Kaṇṇamman of Ganjenâd, and the two, namely Oramkalvâyyar and Sîmpâl-vâyyar of Koḍagûrnâd, with the permission of Tuppurâlarasa made a grant of two fields Tuṭṭikâl and Kellipusûr Chêḍiyakka. Then Muttarasa made a grant with pouring of water, in the village Kelli-pusugûr in Koḍagûr country, for the service of a Jaina temple, of the fields Vasadikâlu, Jâtikâlu, Mēlpâlu, Koligankerekâlu, Karguladâ-pola, Taṭuvalluveṛe, and seven paddy-fields, four gardens, together with a house-site to Chandrasênâchârya. To this the witnesses are Koṭṭeraru and Kâreariuku.

107.

Hunsur Taluk.

At the village Piri-yâpaṭṇa, in the hobali of Piri-yâpaṭṇa, on a stone lying to the south of the entrance to the fort.

Size 2'—4''×2'—3''.

Kannaḍa language and characters.

1. naha . . Nanjunḍarâjaya
2. na pa sa
3. pavam mādihanu mangalamaha śrî.

Note.

This inscription is too fragmentary and seems to record some grant by Nanjunḍarâjaya (chief of Piri-yâpaṭṇa. ?)

108.

At the village Basalâpur in Piri-yâpaṭṇa hobli, on a vîragal set up at the village entrance.

Size 7'×2'—6''.

Kannaḍa language and characters.

(1st row)—

1. svasti || śrîmad-asamamîsararu Tunga Baḷavanavâlu
2. dēva Vîragavaḍanuṁ Basalavanâḍa Masani-
3. dēvanuṁ kâlaga mādî gonḍu turu

(2nd row)—

4. . . . kâdi ra vaṇḍa dēja
5. dēva
6. nilisida vîragallu

Note.

Several letters in lines 4, 5 & 6 are lost. The inscription seems to record the death of Vîragavaḍa, and Masanidēva of Basalavanâḍu in some battle for the protection of cows.

At the village Kallahalli, in the hobali of Chilkunda, on the pedestal of Jina image in Jaina basti.

Kannaḍa language and characters.

1. svasti śrī-Mūlasanga Dēsiḡaṇa Pustakagatsa Kuṇḍakundānvavāyam . . .
2. . . . śrī-Jayadēvabha-
3. tṭarakadēvara priya-sisyaṛu śrī-Anantavīryadēvara priya-guḍḍagaḷu Jīya-
4. gaḍa Malligaḍana maga Muddi-gaḍana maga Rāya-
5. gaḍa māḍisida Ādiparamēśvara-pratimesvararu mangala-
6. hā śrī śrī śrī rūvāri Bupōjana maga rūvāri Nāgōja māḍida.

Note.

This inscription records that an image of Ādi-paramēśvara was caused to be carved at the instance of Rāyagaḍa, son of Muddigaḍa, who was the son of Malligaḍa, and of Jīyagaḍa, disciples of Anantavīryadēva whose guru was Jayadēvabhaṭṭāraka of Mūlasaṅgha, Dēsiḡaṇa, Pustaka-gachchha and Kuṇḍakundānvaya. Rūvāri Nāgōja, son of rūvāri Bupōja, carved the image.

At the same village Kallahalli, on a mortar-stone set up in the field of Basavayya, to the east of the tank in the south.

Size, circumference 10 feet, diameter 3½ feet.

Old Kannaḍa language and characters.

1. svasti samasta-prāśasti-sahitaṁ
2. śaka-kāla 1194 sandim baḷika
3. Āṅgira-samvatsarada Kārttika
4. . . . dandu Śivamāra gauvaḍa
5. gāṇa-kallu kamba
6. maga Māraga

Note.

This records the setting up of the stone mortar by Śivamāragauḍa, in the month of Kārttika in Āṅgiraśa, śaka year 1194 (A. D. 1272).

Copy of Vīrāmbudhī grant of Chengāḷvarāya dated Śaka 1489 found in the possession of Basavarāj Ars at the village Kallahalli.

1. śubham astu
2. śrīmat-parama-gambhīra-syādvādā-mōgha-lāñchhanaṁ | jīyā-
3. t trailōkya-nāthasya śāsanam jina-śāsanam || svasti śrī-vījayābhyu-
4. daya śālivāhana-śaka-varuṣa 1489 sandu vartisuva Sarva-
5. tu-samvatsarada Māgha śu 10 lḷu Haritsa-gōtra Āśvalāyana-
6. sūtra ruk-śākhā Yadvamśada śrīman-mahārāja-maṇḍalika-man-
7. ḍalēśvara Kulōttunga-Vikrama-rāyara komārarāda śrīmad-rājādhira-
8. ja rāja paramēśvara śrī vīrapratāpa Changāḷarāyaru | Bhāradvā-
9. ja-gōtra Āśvalāyana-sūtra ruk-śākhē Ashtāvadhāna Sōmanātha-
10. dīkshitarā makkaḷu Nāraśi-bhaṭṭarige bareśi koṭṭa tāmbraḍa śāsa-
11. namaventendare namma Singapatṇa-sthalaḍa Vīrāmbudhiyannu
12. nimaga sa-hiraṇyōḍaka-dāna-dhārā pūrvaka koṭṭevāda kāraṇa ā-
13. Vīrāmbudhiya chatuḥ-śūne vaḷagaṇa nidhi-nikshēpa-jala-pāhāṇa-akshi-
14. āgāmi-siddha-sādhyagaḷ emba ashta-bhōga-tēja-svāmyagaḷannu nimma
15. putra-pautra-pārempaṇyavāgi ā-chandrārka-sthāyigaḷāgi sukhadalli
16. anubhaviṣiṇi yendu Haritsa-gōtra Āśvalāyana-
17. sūtra ruk-śākhē Yadvamśada śrīman-mahāmaṇḍalika maṇḍalēśvara
18. Kulōttunga-Changāḷarāyaru bareśi koṭṭa tāmbraḍa śāsanā ||

Note.

This is said to be the copy of a copper-plate grant the original of which is lost. It begins with the usual invocation in praise of Jaina religion and records the gift of the village Vîrâmbudhi in Singapattana-sthala to Narasimhaṭṭa, son of Ashtâvadhâna Sômapâthadikshita of Bhâradvâja-gôtra and Āsvalâyana-sûtra by the illustrious râjâdhirâja râjaparamêśvara vînapratâpa Changâlarâya of Yadu-vamśa, son of the illustrious mahârâja maṇḍalika-maṇḍalêśvara Kutôtunga Vikramarâya. The grant is dated the 10th lunar day of the bright half of Mâgha in the year Sarvajit, Śaka 1489. The dating seems to be irregular as Śaka 1489 corresponds to Prabhava and not Sarvajit as stated in the grant.

112.

On a mortar stone lying by the side of Kannânur road to the south of the same-village (Kallahalli).

Kannada language and characters.

1. Raudri sam
2. di
3. diyâ Mâ
4.
5. ko
6. udara Bôjaga
7. udara kâyaligau
8. sam kayya ko
9. Mayôjana maga Mâ

Note.

This records that one Bôjagauda set up the mortar in the year Raudri and that it was carved by Mayoja's son Mâ

113.

On a stone lying below a pipal tree in the market ground of the village Kampaiâ-pura in the same hobali.

Size 6'—6"×3'—0".

Old Kannaḍa characters.

1. svasti śrî Anananâṭṭi nâlgâvunḍa Kâluga-
 2. yana maga Kâṭagâvunḍa Sitanna-gâvunḍa
 3. Jakayagâvunḍana yu Jagaya
 4. Vîragâvunḍa darageya
- (2nd row)—
5. ege
- (3rd row)—
6. aṇapîdana âga braḍa
 7. â echchâḍi â-
 8. gidar adaṭar

Note.

This inscription records the death in the battle-field of Kâṭagâvunḍa, son of Kâlugaya, the *nâlgâvunḍa* (the chief gaṇḍa of the nâḍu) of Anananâṭṭu, and of the persons Sitannagâvunḍa, Jakayagâvunḍa, and Jagayavîragâvunḍa.

114.

At the village Kirangûr in the same hobali, on a stone lying in a wet field to the south-east.

Size 4'—4"×1'—6" (inscribed on three sides)

Kannaḍa language and characters.

1. svasti śrî saka-varisha
2. 1013 Āṅgira-samtsarada
3. sūrya-grāṇadandu

- | | |
|--------------------------|---------------------|
| 4. Changālvadēvaru Mari- | 14. rā-pūrvvakav ā- |
| 5. yaperggaḍe Hīḍuva- | 15. gi koṭṭaru i- |
| 6. yyanu Hīḍuvisva- | 16. bhūmige ā- |
| 7. radavargge āhāradā- | 17. ru aḷihida- |
| 8. niya bahe māḍalā- | 18. r appoḍe |
-
- | | |
|-----------------|------------------------------|
| (II) — | (III) — |
| 9. gi mūḍalāda | 19. Gangevalu Bāṇarāsi- |
| 10. barabayala | 20. yalu B. āhmaṇaruma ka- |
| 11. būmi aiyva- | 21. paleyuma konda brahmāti- |
| 12. ttu kaṇḍuga | 22. yalu hōharu |
| 13. gadeya dhā- | |

Note.

This inscription records the grant of rice-fields of the sowing capacity of 50 kaṇḍugas by Changālvadēvaru known as Mariyaperggaḍe Piḍuvayya to Piḍuvi Īśvaradēva for feeding the poor.

It is dated the day of solar eclipse Śaka 1013 Āngirasa. Here Śaka 1013 corresponds to A. D. 1091. There was a solar eclipse in the month of Jyēsthā on 9th June of that year. But the cyclic year corresponding to 1091 is Prajāpati, and not Āngirasa, as stated in the grant.

The word Āhāradāni is a Jaina technical term, the formula of their gifts being *Āhārābhaya-bhaishajya-sāstradāna*. It may therefore be assumed that Chengālvās were Jains by faith. From other records we learn that they were the feudatories of Hoysaḷas.

115.

Mysore Taluk.

Kaṇḍasala grant of the Ganga King Mādhavarma, in the possession of Mr. Basavārādhyā, Retired City Magistrate, Mysore.

3 plates : Elephant seal : size $7\frac{1}{2}'' \times 2\frac{1}{2}''$.

Old Kannaḍa characters : Sanskrit language.

I (b)

1. [jita] m bhagavatā śrīmaj Jāhnavēya-kulāmala-vyōmāvabhāsana-bhāskarasya
2. nānā-sāstrārtha-sadbhāvādhigama-praṇīta- mati-viśēshasya anēka-yuddha vijayōpa-
3. labdha-prathita-prithu-śrī-yaśasah vividha-rāja-sampat-samudāchāra-
- vinaya-hētu-bhūtasya
4. Kāṇvāyana-sagōtrasya śrīmat Konganivarmma-dharmma-mahārājasya
5. [pu] trēṇa samyak-prajā-pālanamātrādhigata-rājya-prayōjanēna

II (a) —

6. bahu-vidha-sāstrārth [h] āgata-vidva⁺-kavi-kāṇchana-nikashōpala-bhūtēra
- sva-bhujavīryō-
7. tpāṭitāvagrīhītasya vams-āmala-śrī-yaśasā dēva-dvija-guru-pūja-
8. na-praṇata-janāru[ra] kta-pata-svabhāvēna prañayavad-upagrīhīta-
9. pravibhakta-bhakta-bhṛitya-janēna sōpanishatkasya nīti-sāstrasya

II (b) —

10. vaktṛi-prayōkṛi-kuśalina prakṛityanvaya-viśuddhēna Jāhnavēyānām mahā-
- dhirā-
11. jēna śrī Mādhavavarmmaṇā Bhāradvājasa-gōtrāya Taittiriya-charaṇāya
12. Nāgaśarmmaṇē Kulungijyē-rājyē Girinagarasyōttara-pārśvē Kaṇḍasalam-
13. grāma pārīyapātam sa-dakṣiṇam brahmadēya-samayēnātma-nīśrēyaśārt-
- tham
14. kārttika-paurṇamāsyān dattah ētad ēvam viditvā yōsyābhi-rakshitā
- sa ta-
15. tphala-bhāg bhavati yōsyābhiharttā sa pancha-mahā-pātaka-samyuktō
- bhavati

III (a) —

16. . . cha Maṇugītās ślōka bahubhir vvasudhā bhuktā rājabhis Sagarādibhih
- yasya yasya
17. yadā bhūmī tasya tasya tadā phalam sva-dattām para-dattām vā yō harēta
- vasundharā

18. shashṭir-varsha-sahasrāṇi ghôrê tamasi pachyate sva [m]dâtum su-mahach-
chhakyam dukkham anyâ-
19. rttha-pâlamam dânam vâ pâlanam vêti dârâch chhrêyônupâla[na-]miti
20. . . pravarddhana-vipulaiśvaryaśya samvatsarê navamê kârtika-śukla paksha
21. [dvâ-] dâśyâm sarva-rahasyâdhikṛitêna Sômaśarmaṇâ likhitêyam tāmra-
pattikâ.

Translation.

Victorious is the Adorable One. A sun illumining the clear firmament of the Ganga family, possessed of a keen intellect disciplined by the profound study of several *śāstras*, possessed of wide renown acquired in a number of victorious battles, fountainhead of discipline, good conduct and sovereign power, born of Kâṇvâyanasa-gotra, was the illustrious Konaṇivarma-dharma-mahârāja.

By his son, who obtained the honours of sovereignty only for the good government of his subjects, who was a touchstone for testing gold the learned and the poets, resplendant with the family fame caught hold of from among the enemies put down by his own arms, habitually devoted to the worship of the gurus, cows and Brahmans, and attached to his loyal and devoted subjects, distinguishing between his admirers, feudatories and loyal subjects and servants, an expert in the theory and practice of the lessons of political science and the Upanishads, born of a naturally pure family, a descendant of the Ganga family, and a mahâdhirāja, Mâdhavavarma by name.

By him, to Nâgaśarma of Bhâradvâjasagôtra and of Yajurvêda is given with pouring of water together with money gift, in accordance with the rules of Brahmadêya gift, for his own good, the village Kandasala in the country of Kulungijya, to the north of Girinagara, on the full moon day of Kârtika.

Whoever knowing this maintains the gift will get the fruit thereof while he who takes it away will be guilty of the five great sins.

(III a : lines 16—19).

The usual imprecatory verse.

(Lines 20 & 21).

This copper plate has been composed by Sômaśarma employed in the confidential department on the 12th day of the bright fortnight of Kârtika in the 9th victorious year of the King.

— — — — —

TUMKUR DISTRICT.

Tumkur Taluk.

116.

At the village Timmanâyanapalli in the Hobali of Kora, on a rock in the field of Chikbaḍesâbi.

Size 2'—3''×6'—3''.

Kannaḍa language and characters.

1. svasti śrīman mahâmaṇḍalêśvara ariyâvavibhâḍa bhâshegetappuva râyâ-
2. ragaṇḍa mûvarurâyaraḡaṇḍa pûrva-paśchima-dakshina-samudrâdhipati râjâ-
3. râja râjaparamêśvara śrîvîrapratâpa Vijayadêvarasara kumâraru Dêvarâyâ-
4. yaru prituvîrâjyaṃ geyiutti . . 1351 Saka-varshake saluva Saumya-samva-
5. tsarada
6. dvitîya-Bhâdrapada su 15 Sô- lu chandra-grahana puṇya-kâladalû śrīman-
7. mahâ-
8. mēdinîmîsara gaṇḍa Chikkaballayanâyakara makkaḷu Bayanâyakaru Mâni-
9. kêsvaradêvarige
10. koṭṭa Vijayapura-grâma

Note.

This inscription records the gift of the village Vijayapura to god Mânîkêśvara-dêvaru by the illustrious Bayanâyaka, son of Cîkkaballayanâyaka, champion over the moustaches in the world during the reign of Dêvarâyâ, King of Vijayanagar, son of Mahâmaṇḍalêśvara vîrapratâpa Vijayadêvarasa (with titles). The date of the inscription is given as Monday the 15th lunar day of the 2nd Bhâdrapada in Saumya, the Śaka year 1351, corresponding to Monday the 12th September, A. D. 1429 on which day there was a lunar eclipse as stated in the grant.

117.

On a stone lying in the boundary of the village Brahmasamudra in the Hobali of Kôra.

Size 5'—6''×2'—6''.

Kannaḍa language and characters.

1. svasti samasta-bhuvana-vikhyâta
2. mahâmaṇḍalêśvara
3. śrīmatu-Nâyaka-vamśa-śikhâmaṇi
4. śrīmatu-śrî Râmasânî-nâyanâyâ
5. . . . lôka
6. . . . nilisida kallu śrî śrî

Note.

This inscription is very fragmentary and seem to record the setting up of the stone by the illustrious Râmasâminâyanaya, a crest jewel to the family of Nâyakas, mahâmaṇḍalêśvara, famous all over the world (in memory of.....)

Hebbata grant of the Kadamba King Vishṇuvarma in the possession of Gubbanna-setṭaru son of Huchchappa, at Kôra in the Hobali of Kôra.

Three plates.

Old Kannaḍa characters and Sanskrit language.

Size : 8" × 2".

(Ib).

1. svasti || jitam bhagavatâ tēna Viṣṇunâ yasya vakshasi Śrīś svayam bhāti dēvaś cha
2. nâbhi-padme Pitāmahaḥ Svâmi-Mahâsēna-mâtri-gaṇapudhyâtâbhishiktâ-nâm
3. Mânava-sagôtrânâm Hâriti-putrânâm pratikṛita-svâdhyâya-charchâ-
4. pâragâṇâm Kadambânâm amara-pratibimbasya âśvamêdhavâjinah

(IIa).

5. Śrīkrishṇavarma-mahârâjasya jyêshṭha-priya-tanay ēna anêka-samara-sankatôpa-
6. labdha-vijayēna sarva-sâstra-kalâ-pâragēna samyak-prajâ-pâlana-da-
7. kshēna satyasandhēna param-brahmaṇyēna Sântivarâ-mahârâja-
8. Pallavêndrâbhishiktēna śrī-Viṣṇuvarma-mahârâjēna Kûḍalûr-adhish-
thâne

(IIb).

9. âtmanah pravarddhamâna-vijaya-samvatsarê pañchamê Kârtika-Paurṇa-mâsyâm
10. âtma-nîrâyasârttham Badirânâm Gautama-sagôtrâya śukla-
11. yajur-vidê abhijana-sampannâya Mahishavishayê Hebbata-grâma
12. Sâṭṭipalli Jâripâtartarbhûtaḥ sa-dakshinah sa-pâniya-pâtaḥ

(IIIa).

13. adanda-vishṭi-karâbâdhaḥ brâhmâdēya-nyâyēna agrahârô dattaḥ
14. uktam cha || pañcha-mahâ-pâtaka-samyuktô bhavati ||

Note.

Be it well ! Victorious be that Almighty Viṣṇu whose breast is the abode of the Goddess of wealth and whose lotus navel is the seat of the Creator.

By Viṣṇuvarma, the eldest son of the illustrious Krishṇavarma, a reflection of the celestials, and performer of a horse-sacrifice, and a descendant of the Kadambas, anointed as Kings, devoted worshippers of lord Mahâsēna and Mâtrigana, of Mânava-sagôtra, sons of Hâriti, well-versed in the Vêdas and their commentary, by Viṣṇuvarma who has achieved victories against great odds in a number of battles, who has made a proficient study of all the sâstras and arts, who was an efficient ruler of his people, who was truthful and a good Brahman, and who was installed on his throne by Sântivarma, a Pallava king. By him in his camp at Kûḍalur, on the full moonday of Kârtika, in the fifth year of his victoriously progressive reign was, for his own good, granted with gift of money and pouring of water, the village Agrahâra Hebbatta in the district Sâṭṭipalli-Jâripâta in the country called Mahisha, as a Brahmadēya gift free from all taxes, fines and other levies to Brahmins (?) of Gautama-gôtra of Śukla-yajurveda and of high birth. The grant ends with the usual imprecation.

Kêdagagere grant of Yuvarâja Triyambaka of Vijayanagar dated Saka 1378 in the possession of Rangâbhatta of the village Hebbûru in the Hobali of Hebbûru.

3 plates : Nâgara characters : Boar seal :

Size : 10" × 5½" × 1½"

I (b) —

1. śrī-Gaṇâdhipatayê namaḥ | avyâd avyâhataisvarya-kâranô Vâraṇânanah |
2. varadas tîvra-tîmîra-mihirô Hara-randanah || śrîmân Âdi-varâhō ya-
3. śriyam disatu bhûyasih | gâdham âlingitâ yēna mēdinî mōdatê sadâ ||

HEBBATA GHANI OF THE KADAMBA PERIOD - SHIVAJI VARMA

● *[Sanskrit text in Devanagari script]*

IB

● *[Sanskrit text in Devanagari script]*

IIA

● *[Sanskrit text in Devanagari script]*

IIB

● *[Sanskrit text in Devanagari script]*

IIIA

● *[Sanskrit text in Devanagari script]*

4. asti kaustubha-kalpadru-kâmadhênu-sahôdaraḥ l Ramânujah Sudhânâthaḥ
5. kshîrasâgara-sambhavaḥ l udabhûd anvayê tasya Yadu-namâ mahîpatih l pâ-
6. litam yat-kulînêna Vâsudêvêna bhû-telaṃ labhûd asya kulê śrîmân a-bhan-
- gura-
7. guṇodayaḥ l apâsta-durîtâsanga-Saṃgmônâma bhûpatih l dik-karîndra-
8. dhurâdhâra-dakshîṇa-skandha-bandhuraḥ l Bukkarâyasa tataḥ śrîmân âsîd
- â-
9. hava-karkaśaḥ l ahîna-bhôga-samsaktir asau rāja-śikhâmanih l gôptâ Ha-
10. riharaṃ Gauryâm kumâram udapâdayat l śishṭân samrakṣatô yasya
- dushtân api
11. nigrihṇataḥ l labdhârthair vidushâm sâthais ślâghyâm Hariharâtmatâ l
- tasya Mē-
12. lāmbikā-jânê[r u]dabhûd unratô guṇaih l Pratâpadêvarâyâkhyah putrah
- sutrâma-vi-
13. kramaḥ l tasya Dēmāmbikā-bhâritus tanayô vinayônrataḥ l vidyâ-vinaya-
- vijñâ-
14. na-nidhir Vijayabhûpatih l tasya Nârâyanîdêvyâm prâdurâsîd du-
15. rāsadaḥ l praudha-pratâpa-vibhavô Dêvarâya-mahîpatih l tasya śî-
16. Lakhumâdêvi bhâvâ bhû hatêḥ priyâ l Lakshmî iva Murââtêḥ
17. Pârvatîva Pinâkirah l tayôḥ prâchîna-punyânâm paripâka-
18. visêshataḥ l tasmât Triyambakas sâkshât kumârah samajâyata l
19. bhuvam hitvâ divam yatê tâtê tasya mahâtmani l Immaḍi-Praudha-
20. dêvêndrô râjâbhûj jagatîpatih l râjâdhirâjas tējasvî yô
21. rāja-paramêśvaraḥ l bhâshâ-langhi-mahîpâla-bhujangama-vi-
22. hangarât l vairi-bhûpati-vêtaṇḍa-chaṇḍa-khaṇḍana-kêsarî l gajaugha-gaṇ
23. dabhêruṇḍô gajêndra-mṛigayâ-rataḥ l tri-rāja-bhujagônnaddha-para-rāja-
- bha-
24. vankaraḥ l Hindurâya-suratrâna ityâdi-birudônrataḥ l jyâyâmsam
25. bhrâtaram râjâ Triyambaka-mahîpatim l pradarśayamścha saubhrâtram
- yauva-
26. rajyê'bhishêchayat l śîmach-Chikkoḍeyâkhyam . Ghanâdram sthâ-
- panântaram l
27. ēvam bhrâtrâ pradattê bhûrâjyê Chikkoḍeyô balî l sva-râjyam pâlayan
- atra-
28. divyati śrî-Triyambakaḥ l Śâlivahana-nirṇâta-śaka-va'shê
29. kramâgatê l vasvadri-guṇa-bhû-yukta-śakâbdê Dhâtu-vatsa-
30. rê l Vaisâkha-mâsê paurṇamyâm Viśâkhâ-yuṇ-mahâ-ti-

II (a) —

31. thau l Guṇuvâre puṇya-kâlê śrî-Triyambaka-sarnidhau l
32. Ghanagiryâkhyâ-châvadyâm Kallaya-sthala-samsthitam l Kê
33. dagêgere-nâmânâm grāmam sarva-phalôdavam l sa-sâmyair vi-
34. hair yutam l nidhi-nikshêpa-vâiyrâsma-siddha-sâdhyakshinîti cha l
35. âgâmya-ashta-bhôgâdhyam tēja-svâmya-samanvitam l kulyârâ-
36. mâdi-samyuktam samasta-bali-samyutam agraḥaram imam sa-
37. rvamânyam â-chaṇḍra-târakam l sa-hiranyôdaka-dâna-dhârâ-
-
38. pûrvam yathâvidhi l Kâśyapô yâjushô vidvân Apanṇa-
39. yya-tanûdbhavaḥ l Śivayôgyayya-vikhyâtaḥ śiva-pûjâ-pa-
40. râyanaḥ l sâstra-vêdêshu nipunaḥ shaṭ-karma-nirataḥ sadâ l
41. tasmai bhaktyâ namaskṛitya bhôktum dâtum yathêpsayâ l sa prâdâ-
42. d yuvarâjâkhyas Triyambaka-mahî-patih l sôpi brâhmaṇa-
43. samhrishṭah putra-pautra-samanvitah l râjâram âśisham chakrê chi-
44. ramjîvî bhavatv iti l Śivayôgyayya-daivajñah chatvâimsat su-
45. vṛttikam l grāmam kṛtvâ sva-punyârtham brâhmaṇêbhyas cha dattavân l
- vri-
46. ttimantôtra likhyantê naika-sâstra-kalâvidah l gôtra-sûtra-pitri-
47. shvâkhyah vṛtti-sankhyah kramâd iha l kâśyapô yajusha châsmi Nṛi
48. śihyabhatta-sambhavaḥ l Jarnibhattô dvija-śvêshṭhō grâmê-mi[n] sâdha-
49. dvi-vṛttimân Vâsishṭhō rig-adhîtas cha Rêkanâ yya-tanûdbha-
50. vah Nâgabhattô mahâvi[dvâ]n grâmê sâdha-dvi-vṛttimân Bhâ-
51. radvâjô rig-adhyâyî Vishṇubhattât samudbhavaḥ Kṛishṇabhattô dvi-
52. jaśrêshṭhō vṛttim êkâm samaśnutê śrîvatsô rigadhîto-
53. smin Tippâbhattasya nandanah l Ohhalabhattôpi vidvâ-

II (b) —

54. n vṛittim êkâm samaśnutê l Vâsishthô rig-adhîtas cha Mâdhavâ-
 55. ryasya nandanah l jâtavêdyâs cha yajvâ cha vṛittim êkâm sama-
 56. śnutê l Vâsishthô rig-adhîtas cha Nâgâbhṛta-tanûdbhavaḥ l
 57. Dêvanaryô mahâ-vidvân grâmesmin ardha-vṛittimân l kâ-
 58. śyapô yâjushas chaiva Gangâdhâarâya-sambhavaḥ l vidvân Hi-
 59. ranyabhaṭṭôpi vṛittim êkâm avâptavân l Âtrêyah śukla-
 60. yajushi pravîṇô Viśśanâtmajaḥ l Chaudibhaṭṭô mahâ-vidvân
 61. vṛitti-dvayam ihâśnutê l Hârî . rig-adhîtôsmîn Annadâ-
 62. tâkhya-mantri-jah l Gaṇapaṇṇô mahâmâtyô grâmesmin êka-vṛi-
 63. ttimân l kaundinyô yâjushas châ-smîn Herûr Appanabhaṭṭa-
 64. jah l vidvân Anantabhaṭṭas cha vṛittim êva samaśnutê l Bhâradvâ-
 65. jô yâjushôtra Brâchipalli-nivâsirah l Âchibhaṭṭasya pu-
 66. tras cha Lakhanâryô dvi-vṛittimân Bhâradvâjô rig-adhyâyî
 67. Sâtanûr Âllapârya-jah l Nâgâ-bhaṭṭô mahâvidvân êka-vṛi-
 68. ttyedhipôbhavat l Gaṇtamô rig-adhîtas cha Mâdhusûda-
 69. na-tanûdbhavaḥ l Nṛsimhōtra mahâvidvân vṛitti-dvayam avâptavâ
 70. n l

III (a) —

71. tvashtâ śrî-Vîraṇachâya-sûnu [ś] sâsara-lêkhakah l Malla-
 72. nas suguṇô dhîmân grâmesmin êka-vṛittimân l êkaiva
 73. bhaginî lōkê sarvêshâm êva bhû- bhujâm na bhōjyâ na
 74. kara-grâhyâ vipra-datâ vasundharâ l dâna-pâlarayô-
 75. r madhyê dânach chhrêyônupâlanam l dânat svaigam avâprôti
 76. pâlânâd achyutam padaṃ l sva-dattâd dviguṇam puṇyam para-dattâ-
 77. nupâlanam l para-dattâpahârêna sva-dattam nishphalam bhavê-
 78. t l sva-dattâm para-dattâm vâ yô harêta vasundharâ l shashtir va-
 79. rsha-sahasrâṇi vishthâyâm jâyatê kîmi [h] l sâmanyôyam dharmasê-
 80. tum nṛpânâm kâlê kâlê pâlânîvô bhavadbhiḥ l sarvân êtâ-
 81. n bhâvinah pâṇthivêndrân bhûyô bhûyô yâchatê Râmachandraḥ || śî ||
 82. śrî-Triyambaka. (In Kannaḍa characters.)

Translation.

Lines 1-3.

Obeisance to Gaṇâdhipati. Victorious be the elephant-faced god, the source of all wealth, the giver of boons, a sun to the darkness (of ignorance) and son of Hara. May you be protected by the original Boar in whose arms the earth is ever happy.

Lines 4-18.

In the race of the moon who is born from the milky ocean along with the Kaustubha (gem), the Kalpa tree, the Celestial Cow, and the goddess Lakshmi, there arose a King called Yadu among whose descendants was Vâsudêva a protector of the earth. In that race was born a King named Sangama with noble qualities and free from sin. His right shoulders shared the burden of the earth with the elephants in all directions. His son was Bukkarâya, terrible in war, enjoying pleasures of a noble type, a crest-jewel to kings. He got from his wife Gamîa son named Harihara. He was praised by numerous learned men who received his bounty and was rightly called Harihara in whom Hari, the protector of the righteous, and Hara, the destroyer of the wicked are combined. To him, and Mêlâmbikâ, his queen, was born a son called Pratâpa-Dêvarâya, pre-eminent for his good qualities and resembling Indra in prowess. To this King, the husband of Dêmâmbikâ was born a son called Vijaya-bhûpâti, a treasure of learning, good conduct and wisdom. His son by the queen Nârâyâṇi was the powerful King Dêvarâya possessed of great splendour. Lakshumâdêvi was the beloved wife of that king, like Lakshmi the consort of Nârâyâṇa and Pârvati of Śiva. To that couple was born, as a reward for the virtuous acts done in previous births, a son called Triyambaka who was verily the god Triyambaka himself.

Lines 19-28.

When his father departed to heaven, Immadi Praudhadêva assumed the kingship with titles rājâdhirâja, rājaparamêśvara, a kite to serpents namely Kings who break their word, a lion in killing the elephants that are the hostile chiefs, a *gaṇḍabheruṇḍa* to herds of elephants, engaged in the hunting of elephants, a champion to the Three Kings (of Chôla, Pândya and Chêra), terrible to hostile Kings, a sultan of Hirdu Kings.

Possessed of these and other titles, King Immaḍi Praudhadēva made his elder brother Triyambaka a *yuvarāja* out of brotherly love. When he was thus placed at the head of government and stationed in Ghanādri (Penukonda) the illustrious Triyambaka also known as Chikkodeyar ruled over his Kingdom in peace.
(Lines 28-43.)

In the Śaka year 1378, the year Dhātu, in the month Vaiśākha, on Thursday the full moon day with the constellation Viśākha the *yuvarāja* Triyambakamahāpati made a gift at his court held at Ghanagū-chāvaḍi, in the presence of god Triyambaka, of the agrahāra village Kēdagagere with all its revenues in Kallayasthala with the eight rights and powers of possession (named) and with the right to enjoy or give away and as a *saivamānya* grant to last for ever. The donee is Śivayōgayya, of Kāśyapa-gōtra and Yajurveda, son of Appanayya, ever devoted to the worship of Śiva, skilled in, śāstras and Vēdas, engaged in the six duties of a Brahman. The Yuvarāja, Triyambakamahāpati prostrating himself before the Brahman with great devotion made this gift. In return Śivayōgayya, who was an astrologer, blessed the King saying "May you live long." He next divided the village into 40 vrittis and gave them to various Brahmins (named in the grant) versed in śāstras for his own merit.

Lines 47-70 (names of Brahmins who got vrittis, their gotras, etc. follow :)

Lines 71-72. The writer of this grant is the engraver Mallāṇa, son of Vīraṇāchārya who also is entitled to one vritti in the village.

Lines 73-81 usual imprecatory stanzas.

Śrī Triyambaka.

N. B.—The date corresponds to Tuesday the 20th April of A. D. 1456, the cyclic year being Dhātu. Evidently the week day is wrong.

ARCHAEOLOGICAL MUSEUM.

140. Five hundred and fifty old copper coins, 15 silver coins and 6 gold coins and a copper plate grant of the Ganga dynasty were purchased and added to the Museum. 1 copper coin of Kalamulla Shahbudin Ahmad Shah of the Bahmani dynasty was received through the Registrar, Mysore University and 46 silver coins were received from the Special First Grade Magistrate, Mysore as unclaimed property belonging to Government. All these coins are under examination.

Twenty artistic picture frames were purchased and photographic views of monuments were arranged under different heads such as Architecture, Sculpture, Iconography etc. An Archaeological Map of Mysore showing places of antiquarian or historical importance is under preparation.

OFFICE WORK.

141. 1. The monograph on Halebid Temples is still under preparation. Materials for 2 more monographs, *viz.* Paṇchalingesvara temple at Govindanahalli and Bhogmandisvara temple at Nandi were collected during the year.

2. Fair progress has been made in the printing of the transliteration of the inscriptions of the Supplement to the Mysore District Volume of the Epigraphia Carnatica about 90 pages being printed during the year. The printing of the transliteration of the inscriptions of the Hassan Supplement is nearing completion.

3. The transliteration of the Kannada texts of the Bangalore Supplement is under preparation and that of the Tumkur Supplement is nearing completion.

4. The printing of the General Index to the volumes of the Epigraphia Carnatica as well as that of the Index to the Annual Reports from 1907 to 1920 made fair progress during the year.

5. Forty-eight publications of the department and 64 photographs of views etc., have been sold in the office during the year, of the aggregate value of Rs. 412-14-0.

6. A list of photographs and drawings prepared during the year is appended to the Report (Appendix B).

7. The Office staff have discharged their duties with diligence and zeal.

142. The main results of the historical researches made during this year are :—

(i) Aiyadigaḷ or Kāḍavarkonāyanār, called also Sinhānka or Panchapādasinha, 45th of the 63 Śaiva saints is identified with Sinhavarma, father of Bhīmavarma, of the Pallava dynasty (550 A. D.)

(ii) Kuṇḍa-pāṇḍya or Kūṇa-pāṇḍya called also Kaṇḍumāra or Dīrghamāra is ascertained to be the contemporary of Jinasênâhârya, the author of *Bṛhaddharivamśa* of the Jains of Śaka 705 equivalent to A. D. 783.

(iii) From this is determined the epoch of Tirujnānasambardhar, Appar, Haradattâchârya, the author of *Ujjvala*, a commentary on the *Āpastamba* *Gṛhya* and *Dharma* sūtras, and of the Vaishnava saint Tirumangayālvâr.

(iv) Sundaranambināyanâr, the last of the sixty-three Śaiva saints and Chêrema, the King of the Cheras are ascertained to be the contemporaries of Arikêsan II of the Châlukya Feudatories of the Râshtrakûṭa King Kṛishṇa III.

MYSORE.

Dated the 29th August 1925.

}

R. SHAMASASTRY,

Director of

Archæological Researches in Mysore.

APPENDIX A.

Statement showing the amounts spent during the year 1924-25 for the maintenance and repairs of Ancient Monuments in the State.

Serial No.	District	Taluk	Place	Name of Institution	Nature of repairs executed	Amount of sanctioned estimate	Amount spent during the year	Remarks
						Rs. a. p.	Rs. a. p.	
1	Bangalore	..	..	.....	.....	.....	.....
2	Kolar	..	Bowringpet	Hyder Ali's Birth place.	Clearing vegetation	25 0 0	25 0 0	
3	Do	..	Chikballapur	Tippu Sultan's Palace	Petty repairs	50 0 0	50 0 0	
4	Tumkur	..	Tumkur	Channigarayaswami temple	Do	16 0 0	15 13 0	
5	Do	..	Maddur	Venkataramanaswami temple	Replastering, providing new door and clearing of vegetation.	36 0 0	33 8 0	
6	Do	..	Midigesi	Do	Do	44 0 0	43 6 0	
7	Mysore	..	Mysore	Varahaswamy temple	Colour-washing and constructing parapet wall.	567 0 0	469 8 0	
8	Do	..	Do	Lakshmiramanaswami temple	Petty repairs	30 0 0	30 0 0	
9	Do	..	Seengapatam	Gambuz	Improving buildings attached to it	706 0 0	657 0 0	Rs. 24, 716 have been spent so far on this monument.
10	Do	..	Somanathpur	Kesava temple	Pay of watchman	.....	124 0 0	The work was not undertaken during the year.
11	Shimoga	..	Kolsi	Ardhramasvaraswami temple	Repairs such as jungle clearing and plastering.	125 0 0	.....
12	Hassan	..	Dodgaddavalli.	Lakshmi Devi temple	Repairs to temple	1,437 0 0	257 0 0	
13	Do	..	Grama	Kesava temple	Do	695 0 0	109 0 0	Work is in progress.
14	Do	..	Belur	Channakesava temple	Restoration of portions of the temple.	3,900 0 0	?	
15	Do	..	Halebid	Kedateswara temple	Pay of watchman	84 0 0	75 0 0	
16	Do	..	Do	Hoyasaleswara Temple	Do	84 0 0	176 0 0	
17	Do	..	Arsikere	Isvara Temple	Do	81 0 0	95 0 0	
18	Do	..	Channarayana	Lakshminarasimhaswami temple	Repairs to temple	807 0 0	?	

APPENDIX A - *contd.*

Serial No.	District	Taluk	Place	Name of Institution	Nature of repairs executed	Amount of sanctioned estimate	Rs. a. p.	Amount spent during the year	Remarks
19	Hassan	Channarayana- patna.	Strayambel- gola.	Naganajebasi	Repairs to temple	536 0 0	536 0 0		
20	Do	Do	Do	Chandra Betta and Indira Betta	Do	2,089 0 0	648 0 0		Work is in progress.
21	Do	Do	Do	Adisvaraswami Basti	Do	411 0 0	276 0 0		Do
22	Do	Do	Rameswathipura	Agastheswara Temple	Do	2,180 0 0	886 0 0		Do
23	Do	Do	Do	Rameswami Temple	Do	900 0 0	1,875 0 0		Do
24	Do	Hole-Narsipur	Hole-Narsipur	Chaturbhuja Pattabhirama temple.	Do	3,980 0 0	413 0 0		Do
25	Do	Do	Do	Hazara Ganapati Temple	Do	100 0 0	99 0 0		
26	Kolar	Chikmagalur	Hirumagalur.	Yupasthambala	Repairs to gate, white-washing and repair to flooring.	23 0 0	18 0 0		
27	Do	Kadur	Hirehallur	Siva Temple	Do	52 0 0	....		Work completed, but payment not made during the year.
28	Do	Tarikere	Amritapura	Amriteswaraswami temple	Restoration of the temple	2,120 0 0	820 0 0		
29	Do	Mudgere	Kulasa	Kaliseswara swami temple	Constructing the temple	1,940 0 0	?		
30	Chitaldrug	Mohalahune	Jatangi Ra- meswara Hill	Asoka Inscription	Pay of watchman	78 0 0	78 0 0		

[illegible]

List of Drawings prepared during the year 1924-25.

Completed—

Saumya Kesava temple, Nagamangala.

Under preparation—

Archæological Map of Mysore.

Also completed the following unfinished drawings—

Mahalingesvara temple at Santebachahalli.

Channakesava temple at Marle.

Lakshminarayana temple at Hosaholalu.

Isvara temple at Arsikere

Lakshminarasimha temple at Nuggihalli.

Brahmesvara temple at Kikkeri.

Sangamesvara temple at Sindhagatta.

Srikantesvara temple at Nanjanagud.

Cenotaph at Bangalore.

Sri Ranganathaswamy temple at Seringapatam

Vidyasankara temple at Sringeri.

Somesvara temple at Kurudumale.

APPENDIX C.

INSCRIPTIONS IN KANNADA CHARACTERS.

ಬೆಂಗಳೂರು ಡಿಸ್ಟ್ರಿಕ್ಟಿನ ಶಾಸನಗಳು.

ಅನೇಕಲು ತಾಲ್ಲೂಕು.

1

ಅನೇಕಲು ಕಸಬಾ ಸರ್ಜಾಪುರಕ್ಕೆ ದಕ್ಷಿಣ ಬಿದರಗುಪ್ಪೆಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ
ಸರ್ವೇ ಮರಗಳ ತೋಪಿನ ಬಳಿ ಹೊಲದಲ್ಲಿ ನೆಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ—4'3" × 1'2"

- 1 ಸ್ವಸ್ತಿಯವಸಂವತ್ಸ
- 2 ರದ ಚಯಿತ್ರ ಸುಂಭಿ
- 3 ಉ ದಾಸಪನವರಿಗೆ ಸ
- 4 ವರಮಾನ್ಯವಾಗಿ ಕೊ

- 5 ಟ್ಟ ಹೊಲ ಬಂ||ಂ
- 6 ಯಿದಕ್ಕೆ ತುಡವರು
- 7 . . . ದ್ರೋಹಕ್ಕೆ ಹೋ
- 8 ಗುವರುಗಳುಡರು

ಬೆಂಗಳೂರು ತಾಲ್ಲೂಕು.

2

ಬೆಂಗಳೂರಿನಲ್ಲಿ ಕುಂದಾಪುರದ ಮಠದ ಏಜಂಟರು ಮ|| ಎಫ್. ವೆಂಕಟರಾಯರು
ಹಾಜರಾದ ದಿನ ೧ನೆಯ ಸನ್ನದಿನ ನಕಲು.

ಶ್ರೀಕೃಷ್ಣ ರಾಜಪೂಡೆಯರು.

- 1 ಪರಾಭವಸಂವತ್ಸರದ ಪುಷ್ಯ ಬಿಡುಬಿಡು ಶ್ರೀಮತು ಪಟ್ಟ ದ
- 2 ಹೋಬಳಿ ಸೀಮೆ ವಿಚಾರದ ಕಾಂತಯ್ಯಗೆ ಬರಿಸಿಕಳಿಸಿದ್ದನಿರೂಪ
- 3 ಅದಾಗಿ ಚೆನ್ನಪಟ್ಟಣದಲ್ಲಿಯಿರುವ ಲಕ್ಷ್ಮೀಧರ ತೀರ್ಥರಿಗೆ ಅವರು ಇದ್ದ
- 4 ಸ್ಥಳದಲ್ಲಿ ಕಂ||ಗುಡಿ ಮುನ್ನೂರು ಅರವತ್ತು ವರಹಾವನ್ನು ಅರ್ಪಣೆ
- 5 ಯಿಂದ ಪ್ರತಿವರುಷದಲ್ಲಿಯೂ ಕೊಟ್ಟು ಬರುವ ಹಾಗೆ ಕಟ್ಟಿ ಮಾಡಿಸಿ
- 6 ಯಿಂದ ತಾದಕಾರಣ ಆಪ್ರಕಾರಕ್ಕೆ ಲಕ್ಷ್ಮೀಧರ ತೀರ್ಥರಿಗೆ ವರುಷ
- 7 ಪೂಜೆಗೆ ಕಂ||ರವರುಗಳಿಗೆ ಮುನ್ನೂರು ಅರವತ್ತು ವರಹಾದ ಪ್ರಕಾರಕ್ಕೆ
- 8 ಪ್ರತಿವರುಷದಲ್ಲಿಯೂ ಅರ್ಪಣೆಯಿಂದ ನೆಲಾಧಾರವಾಗಿ ಕೊಟ್ಟು ಬರುವುದು
- 9 ಯಾನಿರೂಪ ಪ್ರತಿಯನ್ನು ಚಾವಣಿ ಕರಕಡಿತಕ್ಕೆ ಬರಿಸಿ ತಿರುಗಿ
- 10 ಕೊಡುವುದು—ಶ್ರೀ—

3

ಅದೇ ಮ|| ಎಫ್. ವೆಂಕಟರಾಯರು ಹಾಜರಾದ ದಿನ 2ನೆಯ ಸನ್ನದಿನ ನಕಲು.

- 1 ಶ್ರೀಕೃಷ್ಣ ರಾಜಪೂಡೆಯವರು
- 2 ಸಿದ್ಧಾರ್ಥ ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಬಂ||ಲ್ಲಾ ಶ್ರೀಮತು
- 3 ಆಯಕಟ್ಟಿನ ನಮ್ಮ ಚಿಕ್ಕಯ ವಿಚಾರದ ಚಿಕ್ಕ ನಂಜರಾ
- 4 ಜಯ್ಯದೇವಸ್ಥಾನದ ಸೀಮೆ ವಿಚಾರದ ಪತ್ತೆಗಾರ ಕನಕೈಗನ
- 5 ಹಾಬರಿಸಿಕಳಿಸಿದ್ದನಿರೂಪ ಅದಾಗಿ ಚೆನ್ನಪಟ್ಟಣದಲ್ಲಿಯಿ
- 6 ರುವ ಮಠದಿಂದಕ್ಕೆ ಸಲ್ಲುವ ಸ್ವಾಸ್ತ್ಯಗ್ರಾಮಗಳಿಂದೇವತಾ
- 7 ಚರ್ಚೆ ಹಾಜರಾದ ಮಠದ ಮಠಾಧೀಶರಾದ

- 8 ವಾಲಿಗೆಹೊಂದಿಸಿಕೊಟ್ಟು ಇತ್ತ ಪೈಯಥಾಪ್ರಕಾರಕ್ಕೆ ಚೆಂ
- 9 ನಪಟ್ಟಣದಮಂಚದಕ್ಕೆ ಸಲ್ಲುವಸ್ವಸ್ತೃಗ್ರಾಮದೇವ
- 10 ತಾರ್ಚನೆಸಹಾಚನಪಟ್ಟದಮಂಚದಲಕ್ಷ್ಮೀಧರತೀರ್ಥರ
- 11 ಹವಾಲಿಗೆನಡೆಸಿಕೊಂಡುಬರುವಂತೆ ಕಟ್ಟಿ ಮಾಡಿಸಿಯಿದ್ದೀ
- 12 ತಾದಕಾರಣವೇರೇಗೆಚೆನ್ನಪಟ್ಟದಮಂಚದಕ್ಕೆ ಸಲ್ಲುವ
- 13 ಸ್ವಸ್ತೃಗ್ರಾಮದೇವತಾರ್ಚನೆಸಹಾಲಕ್ಷ್ಮೀಧರತೀರ್ಥರ
- 14 ಮಂಚದಮಾಲುಮಾಡಿಸಿಕೊಂಡುಬರುವುದುಯಾಲಕ್ಷ್ಮೀ
- 15 ಧರತೀರ್ಥರಿಗೆ ಈಚೆಗೆಚೆನ್ನಪಟ್ಟದಮಂಚದಿಂದನಲಧರ
- 16 ವಾಗಿಕೊಟ್ಟು ಬರುತ್ತಾ ಇರುವವನನ್ನು ಕೊಡದೆ ನಿಲ್ಲಿ
- 17 ಸಿಕೊಂಡು ಬಗೆಹಣವನ್ನು ವಿಚಾರದಚಾವಡಿಗೇಬರಮಾ
- 18 ಡಿಕೊಂಡು ಯಾನಿರೂಪದಪ್ರತಿಯನ್ನು ಚಾವಡಿಕರಣೀಕ
- 19 ರಕಡಿತಕ್ಕೆ ಬರೆಸಿತಿರುಗಿಲಕ್ಷ್ಮೀಧರತೀರ್ಥರ ಹವಾಲಿಗೆ
- 20 ಕೊಡುವುದು ಶ್ರೀ

ಚೆನ್ನಪಟ್ಟಣ ತಾಲ್ಲೂಕು.

4

ಚೆನ್ನಪಟ್ಟಣದ ತಾಲ್ಲೂಕು ಕಸಬಿಯಲ್ಲಿರುವ ಸುಫಲದ ಕೇಶವಾಚಾರ್ಯರು ಹಾಜರಾದಿಡ
ತಾಮ್ರ ಶಾಸನದ ನಕಲು.

- 1 ನಮಸ್ತುಂಗಶಿರಶ್ಚಂಟಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ಯುಲೋಕ್ಯನಗರಾರಂಭ
- 2 ಮೂಲಸ್ತಂಧಾಯಶಂಭವೇ|ಪರೇರ್ಲೀಲಾವರಾಹಸ್ಯದಂಪ್ಪಾದಂಡೇಸ್ಸ
- 3 ಪಾತುನೇಹೇಮಾದ್ರಿಕುಶಲಾಯತ್ರಧಾತ್ರೀಭತ್ತಶ್ರಿಯಂಧಧಿಸ್ವಸ್ತಿ
- 4 ಶ್ರೀವಿಜಯಾಭ್ಯುದಯಾಲೀನಾಹನಕವರ್ಷಂಗಳುಂಟು
- 5 ನೆಯಸಂದವರ್ತಮಾನಕ್ರೋಧಿಸಂವತ್ಸರದಫಾಲ್ಗುಣಖಜು೪೪ಯಲು
- 6 ಆತ್ರೇಯಸಗೋತ್ರರಾದಆಶ್ವಲಾಯನಸೂತ್ರರಾದಅಂಣಾಜರಾಯರಪ್ರಪೌತ್ರರಾ
- 7 ದರಂಗರಾಯಃಪೌತ್ರರಾದಭೀಮರಾಯರಪ್ರಪೌತ್ರರಾದರಂಗರಾ
- 8 ಯುಕೌಂಡಿನ್ಯಸಗೋತ್ರರಾದಆಶ್ವಲಾಯನಸೂತ್ರರಾದಧರ್ಮ
- 9 ಪುರೀರಂಗಾಚಾರ್ಯರಪ್ರಪೌತ್ರರಾದಶೇಷಗಿರಿಯಾಚಾರ್ಯರಪೌತ್ರ
- 10 ರಾದರಾಮಾಚಾರ್ಯರಪ್ರಪೌತ್ರರಾದಶೇಷಗಿರಿಯಾಚಾರ್ಯರವರಿಗೆ
- 11 ಬರಸಿಕೊಟ್ಟ ಗೃಹದಾನಪತ್ರಕ್ರಮವಂತೆಂದರೆನಮ್ಮಗಿರಿತಾರ್ಜಿತ
- 12 ವಾಗಿಬಂದಚೆನ್ನಪಟ್ಟಣದಕೆಲ್ಲಿಯಲ್ಲಿರವನಮ್ಮವನೆಗೆವೃತ್ತರ
- 13 ದಲ್ಲಿರುವನಮ್ಮದನದಕೊಟ್ಟಗೆಭೂಮಿಯನ್ನುನಮ್ಮಹಿರಿಯರಮ್ಮತಡಿ
- 14 ವಸಪುಣ್ಯಕಾಲದಲ್ಲುಸುರಣೋದಕದಃನದಾನಧಾರಾಪೂರ್ವಕಶ್ರೀಕೃ
- 15 ಪ್ಣಾರ್ಪಣಪೂರ್ವಕವಾಗಿಕೊಟ್ಟವಾದಕಾರಣಈಭೂಮಿಗೆಸೇರಿದ
- 16 ಜಲತರುಪಾಪಾಣಾಚಕ್ಷೀಣಾಗಾಮಿನಿಧಿನಿಕ್ಷೇಪಸಿದ್ಧಸಾಧ್ಯಂ
- 17 ಗಳೆಂಬಅಪ್ಪಭೋಗತೇಜಸ್ವ್ಯವ್ಯುಗಳನ್ನೂಸಿವಳಿ
- 18 ಪುತ್ರಪೌತ್ರಪ್ರಸಂವರ್ದವಾಗಿ ಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿ
- 19 ಗಳಾಗಿ ಸುಖದಿಂದಸುಖಭವಿಸಿಕೊಂಡುಮುಂದೆಸೇವನುತಕ್ಕದಾ
- 20 ಸಾಧಿಸಿಸುಯದಿಕ್ರಯಗಳೆಂಬವ್ಯವಹಾರಚತುಷ್ಟಯಂಗಳಿಗೂ
- 21 ನಿರ್ಮಿಸಲುನುಯಂ ಬರಗಿನಮ್ಮಸ್ತೃಪುತ್ರಜ್ಞಾತಿದಾಯಾದ
- 22 ಸಾಮಂತಾಚ್ಯನುಮತಿಯಿಂದಕೊಟ್ಟಯಿಧೇವಾದಕಾರಣನೀವುಈ
- 23 ಭೂಮಿಯಲ್ಲಿ ಮನೆಕಟ್ಟಿಕೊಂಡುಶ್ರೀಯಚಾರ್ಯನವಾಡಿಕೊಂಡು
- 24 ಸುಖದಿಂದಯುವರು • ಯಂಬರಾಗಿಬರಮುಕೊಟ್ಟದಾನ
- 25 ಕಾಸನವದಕ್ಕುಸಾಕ್ಷಿಗಳುತದಿತ್ಯಜದ್ರಾವನಿಲೋನಲಶ್ಚಪ್ರಾರ್ಥನಾ
- 26 ಮಿರಾಪೋಷ್ಯದಯುಮುಖ್ಯಅಪ್ಪರಾಶ್ರಿತ್ವವುಭೇಚಸಂಧ್ಯೇ
- 27 ಧರ್ಮಶ್ಚ ಜಾನಾತಿನರಸ್ಯವೃತ್ತಂ—
- 28 ಶ್ರೀರಾಮ —

ಅದೇ ತಾಲ್ಲೂಕು ಕಸಬಾಹೋಬಳಿ ಹೊಸಹಳ್ಳಿ ಗ್ರಾಮದ ಎಲ್ಲೆಯಲ್ಲಿ ಕಾಲುವೆಯ
ಪಕ್ಕದಲ್ಲಿರುವ ಪೊಳೆಯೊಂಟಿಸದ ಬಳಿ ಯಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

1 ಸ್ವಸ್ತಿ ಕ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿ	7 ಜ್ಯೋಗಗವಲಿವಿಜಯಪುರ
2 ವಾಹನಶಕಂಕಿರ್ಗನೆಯನರ್ವ	8 ದಲಸೇವನಾಡಗಲುಪು
3 ಜಿತುನವತ್ಸರದ	9 ಗಳುಬಯಿರಪನಾಯಕಗೆ
4 ಕ್ರೀಮನುಮಹಾರಾಜಾಧಿರಾಜ	10 ಯಜಮಾನತನಕ್ಕೆ ಕೊಟ್ಟ
5 ರಾಜಪರಮೇಸ್ವರಕೃಷ್ಣದೇವ	11 ಮಾನ್ಯದಗದ್ದೆಖ||—ಹೊಲ
6 ಮಹಾರಾಯರುಪೃಥ್ವೀರಾ	12 ೧||೦

ಅದೇ ಚನ್ನಪಟ್ಟದ ಹೋಬಳಿ ಕನ್ನಸಂದ್ರದ ಗುಡ್ಡದ ಬುಡದಲ್ಲಿರುವ ಬಂಡೆಯ ಮೇಲೆ.

1 ಕ್ರಿರಾಮ	4 ಜಂಗರಾಯರ	7 ಕೊಡಗಹೊಲ
2 ಮಹಾರಾಜಮಾ	5 ಮಕ್ಕಳುರಂಗ	8 ಕ್ರೀಕ್ರೀಕ್ರೀ-
3 ಸ್ವರಾಜಕ್ರಿಭು	6 ರಾಯರಕಟ್ಟು	

ಅದೇ ತಾಲ್ಲೂಕು ಬ್ರಹ್ಮಣ್ಯಪುರದಲ್ಲಿರುವ ವ್ಯಾಸರಾಯನುತದ ಏಜಂಟರು ಹಾಜರಾಗಿದ್ದ
ತಮ್ಮ ಶಾಸನ.

- 1 ನಮಸ್ತಂಗಳಿರಬ್ಬಂ ಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇತ್ಯಲೋಕ ನಗರಂಭನುಲ
2 ಸ್ತಂಭಾಯಕಂಭವೇತ್ಯಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹ ನಶಕವರ್ಷಂಗಳಂ೬೧ ನೆ
3 ಯುಬಹುಧಾನ್ಯನಾಮಸಂವತ್ಸರದಅಪಾಡಕುಗುಲುಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜರಾ
4 ಜಪರವೇತ್ಯರಶ್ರೀವೀರಪ್ರತಾಪಶ್ರೀರಂಗರಾಯನುಹಾರಾಯರಯ್ಯನವಮಹ್ಯಧಿವೀ ಸಾಂಬ್ರಾಜ್ಯಂಗೆ
5 ವುತ್ತಿರಲಅಚ್ಯುತಗೋತ್ರವವಿತ್ರರಾದಶ್ರೀಮಂನಾಸ್ತಿ ಇಮ್ಮಡಿಚಕ್ಕ ದೇವರಾ
6 ಜಗವುಡರಯ್ಯನವರಪೌತ್ರರಾದಮುಮುಡಿಹಿರಿಯಗವುಡರೈಯ್ಯನವರಪುತ್ರರಾ
7 ದಶ್ರೀಮನ್ಮಾಸ್ತಿ ಕೃಷ್ಣ ರಾಜಗಲುಡರೈಯನವರು ಶ್ರೀಲಕ್ಷ್ಮೀಧರತೀರ್ಥಶ್ರೀಪಾದಂಗಳವರಿಗೆಬರಸಿಕೊಟ್ಟ
8 ಭೂದಾನಧರ್ಮಶಾಸನಕ್ರಮವಂತೆಂದರನಮಹಸ್ತ ಗಿರಿದುರ್ಗದಅಷ್ಟಿಕೆಗೆ ಸಲುವತಳಿ
9 ಕುಂಟೆಹೋಬಳಿವಳಿತವಾದ ಬೂದಿನೆತ್ತಂಗ್ರಾಮವನ್ನು ಈದಿನಸೋವೋಪರಾಗಪರಪು
10 ಣ್ಯಕಾಲದಲ್ಲುಸಾಂಬಳಿಮೃತಿಯಾಗಿನಿಮಗೆದಾನಧಾರಾಪೂರ್ವಕವಾಗಿಕೊಟ್ಟಿವಾದಕಾ
11 ರಣಅಚ್ಯುತಗೋತ್ರಪವಿತ್ರರಾದಶ್ರೀಮನ್ಮಾಸ್ತಿ ಮುಮ್ಮಡಿಚಕ್ಕದೇವರಾಜಗವುಡರಯ್ಯ
12 ನವರಪೌತ್ರರಾದಮುಮ್ಮಡಿಹಿರಿಯಣ್ಣ ಗೌಡರಯ್ಯನವರಪುತ್ರರಾದಶ್ರೀಮನ್ಮಾ
13 ಸ್ತಿ ಇಮ್ಮಡಿ ಕೃಷ್ಣ ರಾಜಗವುಡರಯ್ಯನವರುಶ್ರೀಮದ್ವ್ಯಾಪಾರಾಯರಸಂಸ್ಥಾನಾಧೀಶ್ವರರಾ
14 ದಶ್ರೀರಾಮಚಂದ್ರತೀರ್ಥಶ್ರೀಪಾದಂಗಳವರವರಕುಮಾರಕರಾದಶ್ರೀಮುಲ್ಲಕ್ಷ್ಮೀಮನೋಹರ
15 ತೀರ್ಥರವರಕರಕಮಲಸಂಜಾತರಾದಶ್ರೀಮುಲ್ಲಕ್ಷ್ಮೀಧರತೀರ್ಥಶ್ರೀಪಾದಂಗಳವರಿಗೆನಾ
16 ಮಹಸ್ತಿ ಗಿರಿದುರ್ಗದಅಷ್ಟಿಕೆಗೆಸಲುವತಳಿಗುಟ್ಟಿಹೋಬಳಿವಳಿತವಾದಬೂದಿನೆತ್ತಂಗ್ರಾಮ
17 ವನ್ನುಸೋವೋಪರಾಗಪುಣ್ಯಕಾಲದಲ್ಲು ಸಾಂಬಳಿಮೃತಿಯಾಗಿದಾನಧಾರಾಪೂರ್ವಕವಾಗಿಕೊ
18 ಟ್ಟಿವಾಗಿಈಸರ್ವಮಾನ್ಯವಾಗಿನಿಮಗೆಕೊಟ್ಟಂಗ್ರಾಮದಾನಾಧಿಕ್ರಮಪರಿವರ್ತನೆ
19 ಗಳಿಗೆನಿಮಗೆಯೋಗ್ಯವಾಗಿಸ್ವತ್ತಕ್ಕಾದ್ದುಗಿಯುಈಗ್ರಾಮದಯಲ್ಲೆಚಿತುಸೀಮೆವಳಗಣ
20 ಜಲತರುಪಾಪಾಣಿನಿಧಿಜ್ಞೇಪಕ್ಷೀಣಿತಗಾಮಿಸಿದ್ಧ ಸಾಧ್ಯಂಗಳಂಬಅಪ್ಪಭೋಗತೇಜ
21 ಸ್ವಾಮ್ಯಂಗಳನ್ನು ನಿವೃತನುಭವಿಸಿಕೊಂಡುಬರಲುಳ್ಳವರಾಯಂದ್ರಶ್ರೀಮದ್ವ್ಯಾಪ
22 ರಾಯರಸಂಸ್ಥಾನಾಧೀಶ್ವರರಾದ ಶ್ರೀಮದ್ರಾಮಚಂದ್ರತೀರ್ಥಶ್ರೀಪಾದಂಗಳವರವರಕು
23 ಮಾರಕರಾದಶ್ರೀಮುಲ್ಲಕ್ಷ್ಮೀಮನೋಹರತೀರ್ಥಶ್ರೀಪಾದಂಗಳವರಕರಕಮಲಸಂಜಾತ
24 ರಾದಶ್ರೀಮುಲ್ಲಕ್ಷ್ಮೀಧರತೀರ್ಥಶ್ರೀಪಾದಂಗಳವರಿಗೆಅಚ್ಯುತಗೋತ್ರಪವಿತ್ರರಾದಶ್ರೀಮ
25 ನ್ನಾಸ್ತಿಯಿಮ್ಮಡಿಚಕ್ಕ ದೇವರಾಜಗಲುಡರಯ್ಯನವರಪೌತ್ರರಾದಮುಮ್ಮಡಿಹಿ
26 ರಿಯಣ್ಣ ಗವುಡರಯ್ಯನವರಪುತ್ರರಾದಶ್ರೀಮನ್ಮಾಸ್ತಿ ಯಿಮ್ಮಡಿ ಕೃಷ್ಣ ರಾಜಗ

- 27 ಡರಯ್ಯನವರುನಮ್ಮ ಹಸ್ತಿಗಿರಿದುರ್ಗದಆಳ್ವಿಕೆಗೆರಲುಮತಳಿಗುಟ್ಟಿಕೋಬಳಿ
 28 ಮೌತವಾದಬೂದಿನತ್ತ ಗ್ರಾಮವನ್ನುಆಚಂದ್ರಾರ್ಕಸ್ಥಾ ಯಿಗಳಾಗಿಯೂ
 29 ಅನುಭವಿಸಿಕೊಂಡುಬರಲುಳ್ಳವರುಯಂದುಸೋಮಮತರಾಗವುಣ್ಣಿಕಾಲದಲ್ಲೂ
 30 ಶ್ರೀಸಾಂಬಿಕವಿಶ್ರೇತಿಯಾಗಿತ್ರಿಪುರುಷೋದ್ದೇಶವಾಗಿತ್ರಿಕರಣಶುದ್ಧಿಯಾಗಿತ್ರಿವಾಚಕ
 31 ದಲ್ಲಿಯೂಧಾರೆಯನರೆದುರಿನಿಕೊಟ್ಟಭೂದಾನಧರ್ಮಶಾಸನಸ್ವದತ್ತಾ
 32 ದ್ವಿಗುಣಾಪುಣ್ಯಂ ಪರದತ್ತಾ ನುಪಾಲನಂಪರದತ್ತಾ ಪಹಾರೇಣಸ್ವವತ್ತಂನಿಷ್ಕಲಂಭ
 33 ವೇತಸ್ವದತ್ತಾ ಪ್ರತಿಕ್ರಾಧಾತ್ರಿಪರದತ್ತಾ ಸಹೋದರೇಅನ್ಯದತ್ತಾಭವೇನ್ಯಾತಾ
 34 ವಿಪ್ರದದತ್ತಾ ವಸುಂಧರಾಮದ್ವಂಶಜಾಪರಮಹೀ ರತಿವಂಶಜಾವಾಯೇಪಾರ್ಥಿ
 35 ವಾಸತತಮುಜ್ಜ್ವಲಧರ್ಮಚಿತ್ತಾಃ | ಮಧ್ಯಮಮೇವಪರಿಪಾಲನಮಾಚರಂತಿ
 36 ತ್ವಾದುಕಾದ್ವಯಮಹಾಶಿರಸಾವಹಾವಿಃ—

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ಅದೇ ತಾಲ್ಲೂಕು ಅಬ್ಬೂರಿನಲ್ಲಿ ವ್ಯಾಸರಾಯ ಮಠದ ಏಜಂಟರು ಹಾಜರಾದ
 ೧ನೆಯ ತಾಮ್ರಶಾಸನ.

- 1 ನಮ್ಮಸ್ತಂಗಳಿರಬ್ಬಂ ಬಿಚಂದ್ರ
 2 ಚಾವರಚಂವೆ | ತ್ರೈಲೋಕ್ಯನಗರಾ
 3 ರಂಭಮೂಲಸ್ತಂಭಾಯುಶಂಭವೆ||
 4 ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾ
 5 ಲಿವಾಹನಕಕವರ್ಷಸಾವಿರದ೫೦೦
 6 ೧೬ನೆಯಜಯಸಂ | ಮಾಗಶುಂಖ
 7 ಲುಕ್ರೀಮದ್ರಾಜಾಧಿರಾಜರಾಜಪರಮೇ
 8 ಶ್ವರಶ್ರೀವೀರಪ್ರತಾಪಶ್ರೀವೇಂಕಟಪತಿ
 9 ದೇವಮಹಾರಾಯರುಸಮ್ಮರಾಜ್ಯ
 10 ವನ್ನು ಪರಿಪಾಲಿಸುವನಮಯ
 11 ದಲ್ಲಿಅವರಆಜ್ಞಾಧಾರಕರಾದ
 12 ಸೋದೇಅರಸಪ್ಪನಾಯಕರು
 13 ಸೋದೇರಾಜ್ಯವನ್ನು ಸರ್ವಮರ್ದಿಂ
 14 ಪರಿಪಾಲಿಸುವಕಾಲದಲ್ಲು
 15 ಶ್ರೀಮತ್ಪರಮಹಂಸಪರಿವ್ರಾಜಕ
 16 ವ್ಯಾಸತೀರ್ಥಶ್ರೀಪಾದಂಗಳವರು
 17 ಆರಾಧಿಸುವ ಶ್ರೀವೇಣುಗೋಪಾಲ ಕೃ
 18 ಪ್ಪ ದೇವರಿಗೆ ಹುಲಿಕಲ್ಲಿನಲ್ಲಿರುವ ಶ್ರೀ
 19 ಲಕ್ಷ್ಮೀನಾರಾಯಣಮುಂತಾದ ದೇ
 20 ವರಿಗೆ ಅವೃತಪಡಿನಂದಾದಿಪ್ತಿ
 21 ರಥೋತ್ಸವ ಪಂಚಪರ್ವ ಮುಂತಾದ
 22 ವಿಭವಂಗಳ ನಡಿಸುವ ನಿಮಿತ್ತವಾಗಿ

- 23 ದೇವರಸೇವೆಗಳೂ
 24 ಆಚಂದ್ರಾರ್ಕವಾಗಿ ನಡವಪ್ರಕಾರ ತಾವು ತಂ
 25 ಮ ವಿಧ್ಯಾಬಲದಿಂದ ಕೂಡಿಸಿದ ಗ್ರಾಮಸೀಮೆಗಳ
 26 ಕೆಲಾ ಶಾಸನಗಳ ಕ್ರಮವಂತೆಂದರೆ ಸೋದೆ ಸೀಮೆಗೆ ಸ
 27 ಲುವ ಗ್ರಾಮ ೧ ಕೋಪದಗ್ರಾಮ ೧ ಕೆಸುವಿನ ಮನೆ
 ಸ್ಥಳ ೧
 28 ಅಮುಚಮನೆಸ್ಥಳ ೧ ಸಿಂಗನಹಳ್ಳಿ ಗ್ರಾಮ ೧ ಹರಿಮು
 29 ನೆ ಸ್ಥಳ ೧ ಹಾನಗೋಡು ಗ್ರಾಮ ೧ ಉಭಯಸ್ಥಳದ
 ಗ್ರಾ
 30 ಮ ೧೦ ಕೆ ಸಿಸ್ತುಕೊಟ್ಟು ಶ್ರವಣೂರು ೨೦೫೪
 ದ ಸ್ವಾ
 31 ಸ್ಥೆಯನ್ನು ಸಹಿರಣ್ಣೀದಕ ಧಾರಾವೂರ್ವಕವಾಗಿ
 32 ಶ್ರೀಕೃಷ್ಣ ದೇವರ ಮುಂತಾದ ದೇವರಗಳ
 33 ಸೇವೆಗೆ ಬಿಟ್ಟವಾಗಿ ಈ ಸ್ವಾಸ್ತಿಯನ್ನು ನಿಮ್ಮ ಶಿಷ್ಯ
 34 ಪಾರಂಪರ್ಯವಾಗಿ ಆಳಿ ಅನುಭವಿಸಿಕೊಂಡು
 35 ಏಕಾನುಕೂಲದಿಂದ ದೇವತಾಸೇವೆಯನ್ನು
 36 ನಡೆಸಿಕೊಂಡು ಬರುವುದು ಯಂ
 37 ದು ಬರಿಸಿಕೊಟ್ಟ ಶಾಸನಕೆ ಆದ ಸಾ
 38 ಕ್ತಿಗಳು ಅದಿತ್ಯ ಚಂದ್ರವನಿಲೋನಲ
 39 ಶ್ವ ದ್ವೈಧರ್ಮಿರಾಪೋಹ್ಯದಯಂ ಯಮಶ್ಚ ಅಹಶ್ಚ
 ರಾತ್ರಿಶ್ಚ ಉಭೇಕಸಂಧ್ಯೇ
 40 ಧರ್ಮಶ್ಚ ಜಾನಾತಿನರಸ್ಯವೃತ್ತಂ ||—

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ಅದೇ ಏಜಂಟರು ಹಾಜರಾದುದಾದ 2ನೆಯ ತಾಮ್ರಶಾಸನ.

(ತೆಲುಗುಷ್ಕರ.)

- 1 ಶ್ರೀರಾಮ
 2 ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಕ ವರ್ಷಂಬುಲ ೧೬೯೩ ಅಗುನೇಟ ನಂದನಮಸಂವತ್ಸರಂ
 3 ಅಶ್ವಯುಜ ಸುಧ್ಧ ೧೫ರೊ ಶ್ರೀ ಭೂವರಾಹಕ್ಷೇತ್ರಾಧೀಶ್ವರ ಆನಂದನಿಲಯವಿಮಾನಸ್ಥದ್ವಿಪ್ರಕಾರಾಂತರ್ಗತಶೇಷಶೈಲ
 4 ನಿವಾಸಮುಕ್ತರ್ದ್ವಜಲಾವಣ್ಯ ದಿನಕರಕೋಟಿಸ್ವಭಾಭಾಸಮಾನ ರಮಾಬ್ರಹ್ಮಾದಿನಿಯಮುಕ್ತ ಸಕಲಲೋಕಪಾಲನ
 ಧುರಂದರ
 5 ಭಕ್ತಜನಮಂದಾರ ರಾಜಾಧಿರಾಜ ಮಹಾರಾಜ ಪೂರ್ವದಕ್ಷಿಣ ಪಶ್ಚಿಮೋತ್ತರ ಚತುಸ್ಸ ಮುದ್ರ ಮುದ್ರಿತಾವನೀ
 ಶ್ವರಾಭಿ
 6 ವಂದಿತ ಶ್ರೀ ಮೆಕಟಾಚಲಸ್ವಾಮಿ ಮೆಕಟಾಚಲಮಂದು ರತ್ನಸಿಂಹಾಸನಾರೂಢುಳ್ಳ ಪೃಥ್ವೀ ಸಾಂಬ್ರಾಹ್ಮ್ಯಂ
 ಚೇಯುಚು
 7 ಮಂಡಗಾನು ಶ್ರೀಮತ್ಪರಮಹಂಸಪರಿವ್ರಾಜಕಾಚಾರ್ಯತ್ವಾದ್ಯನೇಕಗುಣಸಂಪನ್ನ ಶ್ರೀಮತ್ಪದವಾಕ್ಯ
 ಪ್ರಮಾಣಪಾರಾ

- 8 ವಾರಪಾಂಚತಸ್ವತಂತ್ರಸ್ವತಂತ್ರ ಶ್ರೀಮದ್ವೈಷ್ಣವ ಸಿದ್ಧಾಂತಪ್ರತಿಷ್ಠಾಪನಾಚಾರ್ಯ ಶ್ರೀಮದ್ವಿದ್ಯಾನಗರ ಕರ್ನಾಟಕ
9 ಸಂಹಾಸನಾಧೀಶ್ವರ ಶ್ರೀಮದ್ವೈಷ್ಣವಮುನಿವರದ ಗೋಪಾಲಕೃಷ್ಣ ದೇವ ದಿವ್ಯಶ್ರೀಪಾದಪದ್ಮಾರಾಧಕ ಶ್ರೀಮದ್ವೈಷ್ಣವ
ಸರಾಂಯ
10 ಸಂಸ್ಥಾನಾಧಿಪತಿ ಶ್ರೀಮಲ್ಲಕ್ಷ್ಮೀಮನೋಜರತೀರ್ಥ ಶ್ರೀಪಾದವರ ಕುಮಾರ ಶ್ರೀಮಲ್ಲಕ್ಷ್ಮೀಧರತೀರ್ಥ ಶ್ರೀಪಾದ
ಕರಕಮಲ ಸಂಜಾತ
11 ಶ್ರೀಮಲ್ಲಕ್ಷ್ಮೀವಲ್ಲಭತೀರ್ಥ ಶ್ರೀಪಾದಸರೋಜಮುಲಕು ವಾಲ್ಮೀಕಿಗೋತ್ರಪವಿತ್ರಲೈನಮಂನಲವಂಶಾಬ್ಧಿ ಪರಿಪೂರ್ಣ
(ಮೊಹರು) ಚಂದ್ರಲೈನ

ಶ್ರೀಮನ್ನಲಾಧಿಜವಾದಿಕೇಕ
ಠೇಡ ತನ್ನುಖ: ವರಮೂರ್ತಿ ಮ-
ನೋಟಾಸ ಮುಖಾಂಧ್ರೋ ವಿಗಾಜತೆ

12 ಗುತ್ತಿ ಪಂ ನಿಂಬರಗಂಡ ಕೋಂಕಣದೇವವಿಭಾಡಾಂಕುಲಯಿನ

ಬಸವಕಂಕರ ಬಿರುದಾಂಕಿತುಲೈನ ಅಂಗನ

- 13 ಮಲಶಾಸನಾಧೀಶ್ವರಲೈನ ಮೇಲುಪಾಕ ಕಂಬಿನಾಯನ ಜವ್ವಾಪಿವರಮೂರ್ತಿನಾಯನವಾರಿಪಾತ್ರ
14 ಲಯಿನ ಪಂಕಟಪತಿನಾಯನಿವಾರಿ ಪ್ರತ್ಯುಲಯಿನ ಜವ್ವಾದಿವೀರಪ್ಪನಾಯನಿಗಾರಂ ವ್ರಾಯಿಂಚೆಯಿಚ್ಚಿ ನ
15 ಗ್ರಾಮಭೂದಾನಧರ್ಮಶಾಸನಕ್ರಮಮಟ್ಟನ್ನನು ಮಾಯೇಲುಪಡಿಕಿನಡಿಚೆಚೆಟ್ಟು ಸೀಮಲೋನಿಅನವಿವಸ್ಥಾನಮಾ
ಪಚ್ಚಾಲ್ಪಪಲ್ಲಿ
16 ಗ್ರಾಮಂ ವಗುಟಿನ ಮೀಕುಧಾರಾದತ್ತಂಚೇನಿ ಸೋಮೋಪರಾಗಪುಣ್ಯಕಾಲಮಂದು ಸಹಿರಣೆ ಭೇದಕದಾನಧಾರಾ
ಪೂರ್ವ
17 ಕಮುಗಾನು ತ್ರಿಪುರುಷೋದ್ದೇಶ್ಯಮುಗಾನು ತ್ರಿಕರಣಸಿದ್ಧಿಗಾನು ತ್ರಿವಾಚಕಮುಗಾನು ದಾನಾಧಿಕ್ರಯ ಪರಿವರ್ತನಕು
ಯೋಗ್ಯ
18 ಮಾನಟ್ಟುಗಾನು ಧಾರಾದತ್ತಂಚೇನಿಯುನ್ನಮುಗನುಕ ಯಾ ಗ್ರಾಮಮುನಕು ಕಲಿಗಿನ ನಿಧಿನಿಕ್ಷೇಪ ಜಲತರು
ಪಾಪಾಣ
19 ಅಕ್ಷೀಣ ಆಗಾಮಿ ಸಿದ್ಧ ಸಾಧ್ಯಂಟುಲನಿಯೆಡಿಅಷ್ಟ ಭೋಗತೇಜಸ್ವಿವ್ಯಮುಲನ್ನು ವಾಪೀಕೂಪತಟಾಕಾರಾಮ
ನಿವೇಶನ
20 ಸಹಿತಮುಗಾನು ಮೀಪುತ್ರಪಾತ್ರಪಾರಂಪರ್ಯಮುಗಾನು ಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಗಾನು ಶ್ರೀವೇಣುಗೋಪಾಲಕೃಷ್ಣ
ಸ್ವಾಮಿ
21 ಕೈಂಕರ್ಯನಡಬಿಂಚುಮನಿ ಸುಖಾನಲೂಡಮನಿ ವ್ರಾಯಿಂಚೆಯಿಚ್ಚಿ ನ ಗ್ರಾಮಭೂದಾನಧರ್ಮಶಾಸನಮು ಬಂಗಾರು
ನತ್ತಂ
22 ಪೆದ್ದಚರುವು ಕಟ್ಟಿಕೊಂಡ ತೂರ್ಪಕಾಲವನು ಮಡಿಪು ೧ ಪುಟ್ಟಿಡುಮಡಿ ಧಾರಾದತ್ತಂಗಾ ಗ್ರಾಮಂತೋಕೂಡ
ಯಿಟ್ಟಿಂಚಿ
23 ನಾಮುಗನುಕ ಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಗಾನು ಅನುಭವಿಂಚತಗರಿ— (ಮುದ್ರೆ)

ಖೀರಾ
ಜನಾಮಡ್ಡ

- 24 ದಾನಪಾಲನಯೋರ್ಮಧ್ಯದಾನಾಚ್ಚೇಯೋನುಪಾಲನಂ ದಾನಾತ್ವರ್ಗಮವಾಪ್ನೋತಿಪಾಲನಂ ದಚ್ಚುತಂಪದಂ
25 ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಣ್ಯಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂನಿಷ್ಪಲಂಭವೇತು
26 ಮದ್ವಂಶಜಾಃಪರವಹಿಪತಿವಂಶಜಾವಾ ಯೇಭೂಮಿಪಾಸ್ತತಮುಜ್ಜ್ವಲಧರ್ಮಚಿತ್ತಾಃ
27 ಮದ್ಧರ್ಮಮೇವಸತತಂ ಪರಿಪಾಲಯಂತಿ ತತ್ಪಾದಪದ್ಮಯುಗಳಂ ಕಿರಸಾನವಾಮಿ

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ಆದೇ ಏಜಂಟರು ಹಾಜರಾದ್ದಿದ ರಿನೆಯ ತಾಮ್ರಶಾಸನ.

- 1 ಶ್ರೀಗಣಾಧಿಪತಯೇ ನಮಃ ಶ್ರೀ ಗುರುಭ್ಯೋನಮಃ
2 ಶ್ರೀ ಸರಸ್ವತೈನಮಃ ನಿರ್ವಿಘ್ನೇ ಮಸ್ತು ಶುಭಮಸ್ತು
3 ನಮಸ್ತುಂಗಕಿರತ್ನಂ ಬೆಚಂದ್ರಚೂಪರಚಾರವೇ | ತೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯ
4 ಶಂಭವೇಸ್ತುತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ನೃಪಶಾಲಿವಾಹನಕವರುಷಂಗಳು ೧೪೪೩ಸಂದ
5 ಯಂಟನೆಯವರ್ತಮಾನ ಪಾರ್ಥಿವಸಂವತ್ಸರದ ಪಾಲ್ಗುಣಶುಭಂಗಳಿಗೋಮವಾರದಲ್ಲು ಶ್ರೀರ್ಮಮಹಾ
6 ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರಶ್ರೀವೀರಪ್ರತಾಪಶ್ರೀವೀರಕೃಷ್ಣರಾಯಮಹಾರಾಯರುನಿಜಯ
7 ನಗರಿಯಸಿಂಹಾಸನದಲ್ಲುಚಿತ್ತಯಿಸಿಸಮಸ್ತ ದುಷ್ಕನಿಗ್ರಹಕಿಷ್ಕಪ್ರತಿಪಾಲನೆಯಾಗಿಸಕ
8 ಲವಣಾಶ್ರಮಧರ್ಮವನ್ನು ಪ್ರತಿಪಾಲಿಸುತ್ತಿ ಹಕಾಲದಲ್ಲುಶ್ರೀಕೃಷ್ಣರಾಯಮಹಾರಾಯರುಬಾ
9 ರಕೂರರಾಜ್ಯವನ್ನು ಲಿಂಗರಸವೊಡೊಗೆಪಾಲಿಸಿಅನಿರೂಪದಿಂದ ಯತಿರಾಯವಡೇರುಬಾರ

- 10 ಕೂರುರಾಜ್ಯವನಾಳುನಕಾಲದಲ್ಲುಶ್ರೀಕೃಷ್ಣ ರಾಯಮಹಾರಾಯರಿಗೆಶತ್ರುಜ್ಞಯಮಿತೋರ್ಜಿ
- 11 ತಲಯುರಾರೋಗ್ಯವಶ್ಯವಿಲ್ಲವು ದ್ವಿಯಾಗಬೇಕೆಂದು ಅನೇಗೊಂದಿಯ ರಘುಪ
- 12 ತಿತಿರ್ಥಶ್ರೀಪಾದವೊಡೇರುಶ್ರೀನಿವಾಸತಿರ್ಥಶ್ರೀಪಾದವೊಡೇರುಆರಾಧಿಸುವಶ್ರೀರಾಮಚಂದ್ರದೇ
- 13 ವರನೈವೇದ್ಯನಂದಾದಿಪ್ಪಿ ಅವರಭಿಕ್ಷುಸ್ಯಸ್ತಿಗೆ ಕೊಟ್ಟದಾನಕಿಲಾಶಾಸನದಕ್ರಮವೆಂ
- 14 ತೆಂದರೆಬಾರಕೂರುರಾಜ್ಯದ ಕುಂದಾಪುರದಗ್ರಾಮದವೊಳಗೆ ಭಂಡಾರಸ್ಥಳಕೆಸಲುವ
- 15 ಕೋಟಾಧಿವಾಸಂಕ್ಕೆ ವ್ರಕ್ಕಳ ೧೬೬೩ ನೂರಯೆಪ್ಪತ್ತಾ ರುಮೂರುಹಣವನ್ನುಅಧಿವಾಸದಸುಂ
- 16 ಕದಹಗೆ ೧೦೦೮ಭಯಂಗ೧೦೬೩ ಮೂರುಹಣವನ್ನು ನೀಲು
- 17 ಕಿಷ್ಕಪಾರಂಪರೈವಾಗಿ ತಂದುಕೊಂಡು ಸುಖದಲ್ಲಿ ಅನುಭವಿಸಿಬಹಿಯೆಂದು
- 18 ಯತಿರಾಯವಡೆಯರು ರಘುಪತಿತಿರ್ಥ ಶ್ರೀಪಾದವಡೆರಿಗುಶ್ರೀನಿವಾಸತಿರ್ಥಶ್ರೀಪಾದವಡೆ
- 19 ಯರಿಗೂ ಆಚಂದ್ರಾರ್ಕಸ್ಥ ಯಿಗಳಾಗಿಬಾಳುವಿರಿಯೆಂದುನೋವೋಪರುಗಪುಂ
- 20 ಣ್ಯಕಾಲದಲ್ಲು ಸಹಿರಣ್ಣೋದಕದಾನಧಾರಾಪೂರ್ವಕವಾಗಿಧಾರೆಯನರೆದು
- 21 ಕೊಟ್ಟವು ಕೋಟಾಧಿವಾಸವನ್ನು ಸರ್ವಮಾನ್ಯಸ್ಥಳವಾಗಿಕುಳಿಸನ್ನು ಕಡಿದುಕೊಟ್ಟದ್ದು
- 22 ನ್ನು ನಿವೃತ್ತಕಿಷ್ಕಪಾರಂಪರೈವಾಗಿ ಆಚಂದ್ರಾರ್ಕಸ್ಥ ಯಿಗಳಾಗಿಬಾಳುವಿರಿಯೆಂ
- 23 ದುಯತಿರಾಯವಡೆಯರು ರಘುಪತಿವಡೆಯರಿಗುಶ್ರೀನಿವಾಸವಡೆಯರಿಗೂ ಧಾರೆಯನರೆ
- 24 ದುಕೊಟ್ಟ ಶಿಲಾಶಾಸನದಾನಪಾಲನಯೋರ್ವಧೈದಾನಾಭೈ ಯೋನುಪಾಲನಂ
- 25 ದಾನಾತಸ್ತೃಗಮವಾಪ್ಪೋತಿಪಾಲನಾದಚ್ಚುತಂಪದಂ ಬಾರಕೂರತಿಮ್ಮರಸನಬರ
- 26 ಹಕೋಟಾಧಿವಾಸದನಾಲ್ವರುಚನ್ನಿಗಳವೊಪ್ಪುಊರಅರವತ್ತೆರಡುವೊಕ್ಕಲು ವೊಪ್ಪ
- 27 ಯತಿರಾಜವೊಡೆಯರೊಪ್ಪ ಮಂಗಳಮಹಾ. ಶ್ರೀಶ್ರೀಶ್ರೀ

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ಅದೇ ಏಜಂಟರು ಹಾಜರಾಡಿದ 4ನೆಯ ತಾಮ್ರಶಾಸನ.

- 1 ಶುಭಮಸ್ತು
- 2 ನಮಸ್ತುಂಗಕಿರಣಂ ೧೬೬೩ದ್ರಚಾಮರಚಾರವೇತ್ಯುಲೋಕ್ಯ
- 3 ನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ | ಹರೇಲೀಲಾವರಾ
- 4 ಹಸ್ತದಂಪ್ಪು ದಂಡಸ್ತಪಾತುನಾ ಹೇಮಾದ್ರಿಕಲಕಾಯತ್ರಧಾತ್ರೀ
- 5 ಭತ್ತಶ್ರೀಯಃ ದಧೌ ಏಕಾಕೀತ್ಯಧಿಕೇವ [೦] ಚತುರಧಿಕಸಹಸ್ರಕೇ
- 6 ಶತಾಬ್ದಾನಾವಿಕಾರಾಭಿವತ್ಸರೇವಾಸಕಾರ್ತಿಕೇ ಪೂರ್ಣ
- 7 ಮಾಸಪುಣ್ಯವಾರೇರುಭೇಯೋಗೇ ತಥೈವಚ ಬೇಲೂರ
- 8 ನಗರೇಶ್ರೀಮಂಜುನ್ನ ಕೇಶವನನ್ನಿಧೌಶ್ರೀಮತ್ಪರಮಹಂಸಾರ್ಯಸ
- 9 ರಿವ್ರಾಜಕೇಶಿರಾಃ ಪದವಾಕ್ಯಪ್ರಮಾಣಾಖ್ಯವಾರ್ಧಿಪಾರಂ
- 10 ಗತಾಶ ಯೇಸರ್ವತಂತ್ರಸ್ವತಂತ್ರಾಶ್ಚ ವ್ಯಾಸರಾಜಾಖ್ಯಯೋಗಿ
- 11 ನಃ ತರ್ಕತಾಂಸತಾತ್ಪರೈಚಂದ್ರಿಕಾಗ್ರಂಥಕಾರಿಣಃ ಭೇ
- 12 ದೋಜೈವನಸನ್ನಾ ಯಾಮೃತಮಂದಾಮಂಜರೀವಿದ್ವದ್ವೈ
- 13 ದಿಕಮರ್ಯಾದಾಪಾಲನಾಯಕೃತಾಶ್ಚ ಯೇ ಶ್ರೀಮದ್ವೈಸ
- 14 ಸಮುದ್ರದಿಟಾಕಾದಿಧಯಿನಃ ಪ್ರತ್ಯರ್ಥಿವಾದಿ
- 15 ನಾಗಾನಾಂಪಂಚಾನಸಮಾಶ್ಚ ಯೇಕೃಷ್ಣ ರಾಯಯಶಃಕ್ಷೀ
- 16 ರವಾರ್ಧಿಪೂರ್ಣಸುಧಾಕರಾಃ ಕೃಷ್ಣ ರಾಯಸಭಾಮಧೈ
- 17 ಪೂಜಿತಾಕೃಷ್ಣದೇವತಾ ತದ್ವಂಶಸಂಭವಶ್ರೀಮಲ್ಲಕ್ಷ್ಮೀನಾರಾಯ
- 18 ಣಾಭಿಧಾಃ ಯೋಗೀಂದ್ರಾಕೃಷ್ಣ ಸತ್ಕಂಜನಪೂಜನಸರಾಶ್ಚ
- 19 ಯೇ ತತ್ಪ್ರಣಿವತ್ ಸಂಜಾತರಘುನಾಥಾಖ್ಯಯೋಗಿನೇ
- 20 ಬೇಲೂರಪುರಕೀವಾಯಾಮಂತರ್ಭಾವಸಮಾಶ್ರಿತಂ
- 21 ಬೊಮ್ಮಂಡಿಹಳ್ಳ ಸೀಮಾಂತಂ ಪೂರ್ವಸ್ಯಾಂದಿಕಿಸಂಸ್ಥಿತಂ
- 22 ಮುಂಡಗಂಡಾಂತಸೀಮಾಂತಂ ಆಗ್ನೇಯ್ಯಾಂದಿಕಿಸಂಸ್ಥಿತಂ ಉ
- 23 ತ್ತರಸ್ಯಾಪಿಂದುಮತೀ [ಮಹಾ] ನದ್ಯಾಸರಿಸ್ಥಿತಂ ಸೂರಾಪುರಾ
- 24 ಖ್ಯಸೀಮಾಂತಮುತ್ತರಸ್ಯಾಂದಿಕಿಸಂಸ್ಥಿತಂ ಹಿರೇಮೇಡೋರುಸೀ
- 25 ಮಾಂತಮಿಶಾನಾನ್ಯಾಂದಿಕಿಸಂಸ್ಥಿತಂನಿಧಿನಿಕ್ಷೇಪಸಾಪ್ತಾಣಸಿ
- 26 ದ್ಧಸಾಧ್ಯಾದಿಸಂಯುತಂಪಕ್ಷೇಣಾಗಾಮಿಸಂಯುಕ್ತಂನದೀಕು
- 27 ಲ್ಯಾಸಮನ್ವಿತಂಶಿಷ್ಯಪ್ರಕಿಷ್ಕೃಭೋಗಾರ್ಹಂಕ್ರಮಾದಾಚಂ
- 28 ದ್ರತಾರಕಂಕುರ್ವನಾನ್ಯಂಚತುಃಸೀಮಾಸಹಿತಂಚೈಕಭೋ
- 29 ಗ್ಯಕಂಪ್ರತಿನಾಮ್ನಾ ಕೋಭನೇನವ್ಯಾಸರಾಜಪುರಾ
- 30 ಭಿದಂಶಂಖುಗಗ್ರಾಮನಾಮಾನಂಸರ್ವಸಸ್ಯಾಭಿಶೋಭಿತಂ

15

ಅದೇ ಹೋಬಳಿ ಬಿಸ್ಪನಹಳ್ಳಿಗೆ ಪೂರ್ವ ಹೊಂಗೆಗಿಡದ ಸಾಲುಮರದ ಬುಡದಲ್ಲಿದ್ದ ಕಲ್ಲು.—

ಪ್ರಮಾಣ—2'—3"×1'—6"

- 1 ಶ್ರೀಮತು ರಾಜವಾ
- 2 ನ್ನ ಕೆಂಪೇಗೌಡರು
- 3 ಮೂಡದ ವೀರಪದೇವ

- 4 ರಿಗೆ ದಯಪಾಲಿಸಿದ
- 5 ಮಾನ್ಯರ ಹೊಲ . .

16

ಅದೇ ಹೋಬಳಿ ಅಗ್ರಹಾರಕ್ಕೆ ಪೂರ್ವ ಗಂಗಡಿಕಾರ ಬಕ್ಕಲಿಗ ಮುನಿಯಪ್ಪನ ಹೊಲದಲ್ಲಿ
ನಟ್ಟಕಲ್ಲು.—

ಪ್ರಮಾಣ—4'—3"×2'—9"

- 1 ಗಣಾಧಿಪತಾಯಂ ನಮಃ ಶುಭ
- 2 ಮಸ್ತು ರಕ್ತಾಕ್ಷಸಂವತ್ಸರದ
- 3 ಮಾಘ ಶು ೫ನು ಶ್ರೀಮತು
- 4 ಶಂಭೋಜರಾಯರ ಕಾಲದಲು
- 5 ಶ್ರೀಮಾದೇಶ್ವರದೇವರ ದೀಪಾರಾಧ

- 6 ನೆಗೆಂದು ದೇವಯನಾಯಕರು
- 7 ಕೊಟ್ಟಮಾನ್ಯರ ಹೊಲ ಖಿಂಞ
- 8 ದನು ಕೆಡಿಸಿದವನು ತಂದೆತಾಯಿಗೆ
- 9 ಆ ದ್ರೋಹಿಯಾಗುವನು ಶ್ರೀಶ್ರೀಶ್ರೀ

ಚಿತ್ರದುರ್ಗ ಡಿಸ್ಟ್ರಿಕ್ಟ್ ಶಾಸನಗಳು.

17

ಮೊಳಕಾಲ್ಮುರು ತಾಲ್ಲೂಕು ಕಸಬಾದಲ್ಲಿ ಗಿರಿಯಜ್ಜನ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.—

ಪ್ರಮಾಣ— $3\frac{1}{2}' \times 2'$

1 ಶ್ರೀಶಾಲಿವಾಹನಕ ನೆ	6 ದಲ್ಲಿ . . . ಸು ಅ
2 ಯು|| ಭಾವಸಂವತ್ಸರದ ವಯಿ	7 ವರು
3 ಶಾಖದ ಬಹುಲ ೦೦ ನೋ	8 ಮಾಡಿಸಿ
4 ಮವಾರದಂದು ಬೋ	9 ಕೊಟ್ಟ ಕುಲೆ ಭಾವಿಯಧರ್ಮ
5 ಮರಾಜರು	10 ಮಂಗಳಮಹಾ

18

ಅದೇ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಬೈರಾಪುರದಲ್ಲಿ ಮಲ್ಲಯನ ಮನೆ ಪಕ್ಕದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.—

ಪ್ರಮಾಣ— $5\frac{1}{2}' \times 1\frac{1}{8}'$

1 ಶ್ರೀಮಂತು	6 ಹಾಗಾಯಕ
2 ಲುಂಕಿಯ ಬ	7 ಗೂನು
3 ಯರವದವ	8 ವ ದನು
4 ರಿಕಿ ಹರವ	9 ಪಲದಿನ
5 ರರಾಯಪಮ	10.20

19

ಅದೇ ತಾಲ್ಲೂಕು ಬೇಚಿರಾಕ್ ಐಯ್ಯನಹಳ್ಳಿಗೆ ಪಶ್ಚಿಮದಲ್ಲಿ ಪಾಪಯ್ಯನ ಹೊಲದಲ್ಲಿರುವ ಬಂಡೆಯ ಮೇಲೆ—

1 ದೇವರಿಗೆ	6 ಲಿ ಕೊಟ್ಟ ದು ಚಿನ್ಮಯಗರುತ
2 ರಾಮಗ	7 ಪ ದೇವರು
3 ಬೋಮ್ಮಣ್ಣ ನಯಕರು	8 ದಿ
4 ಮಕಟಿನ ಚೆನ್ನವೀ	9 ಕಟಿದಚರಂತ ಕೋರಬರದಶಾಸನ
5 ರ ದೇವರ ಬೊಕತ್ತದ	

20

ಅದೇ ತಾಲ್ಲೂಕು ದೇವರಾಯಸಮುದ್ರದ ಹೋಬಳಿ ಕಡ್ಡಿಹಳ್ಳಿಯ ಪಟೇಲರ ವಶದಲ್ಲಿದ್ದ ಫಾರೆಸ್ಟ್ ರೇಂಜರ್ ಗೋಪಾಲಯ್ಯನವರ ಮೂಲಕ ಬಂದ ತಾಮ್ರಶಾಸನ.

ನಾಗರಾಕ್ಷರ—೨ ಹಲಗೆಗಳು.

ಪ್ರಮಾಣ— $7" \times 8"$

(ಒಂದನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)

- 1 ಶ್ರೀಗಣಾಧಿಪತಯೇನಮಃ—ನಮಸ್ತುಂಗಕಿಂಶ್ಚಂ ಬಿ ಚಂದ್ರಚಾ
- 2 ಮರಚಾರವೇ | ತೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯ
- 3 ಶಂಭವೇ | ಗಜಾನನೋವಿಜಯತೇ ದಂತಕೋಟಂದಧಾತಿ
- 4 ಯಃ | ಗ್ರಾಮಾಹರಿಹರಪ್ರಾಪ್ತ ಲಿಖಿತಂಲೇನಿನೀ
- 5 ಮಿವ | ಸತುಸ್ವೀಕರ್ತುಕಾಮೇಭ್ಯೋ ದತ್ತಂದಾತುಮಿವೋ
- 6 ಧರ್ಮ | ಅಕೂಪಾರಾದಪಾರಾಧ್ಯಃ ಸಪಾಯಾದಾದಿಸೂ
- 7 ಕರಃ | ತ್ರಿಮೂರ್ತಿಭಾಜಂಭಜತೇ ತ್ರಿಸಂಧ್ಯಾ ತ್ರಯಾಮಯಂ
- 8 ಯಂ ಶಿರಸಾ ತ್ರಿವರ್ಗಃ | ಸಕರ್ಮಸಾಕ್ಷೀ (ಜ) ಗತಾಂ ತ್ರಯಾಣಾಂ
- 9 ಪುಷ್ಪಾ ತುವಸ್ವರ್ವಸುಖಾನಿಪೂಷಾ | ತ್ರಿಲೋಕೇಭರ್ತಾಪಿತ್ರಿ
- 10 ಪ್ರರಜಯಿನಾ ಮೂರ್ಧನಧೃತಃ ಸುಧಾಭಿಃ ಕುರ್ವಾಣೋಸುರ
- 11 ಪರಿಷದಾಂ ಪಾರಣವಿಧಿ (ಮ) | ಹರೇರ್ವಾಮಂ ಚಕ್ಷುರ್ಹತಕ
- 12 ಮಲರೋಚಿರ್ನಿಜರುಚಾ ಪ್ರಮೋದಯುಷ್ಕಂಪ್ರಥಯತು
- 13 ನಿಕಾಮಂಹಿಮಕರಃ | ಮಧ್ಯಮಾನಪಯೋರಾಶಾನಾವಿ

- 14 ರಾಸೀತ್ಸಚಂದ್ರಮಾಃ | ಲಕ್ಷ್ಮೀಕಲ್ಪ ಲತಾ ವೃಕ್ಷಕಾಮಧೇನು ಸ
15 ಹೋದರಃ | ಕಲಾಧರಸ್ತಸ್ಯಕುಲೇ ಯಯಾತಿರುಧಭೂತತಃ |
16 ತದಾದಿಸುತ್ಕುಲಂಲೋಕೇ ಖ್ಯಾತಮಾಸೀತ್ತದಾಖ್ಯಯಾ | ಯ
17 ಸ್ತೀ ಯದುಕುಲಶ್ಲಾಘೈ ಸಂಜಾತಸ್ಸಂಗಮೇಶ್ವರಃ | ಆ
18 ಕರೋಗುಣರತ್ನಾನಾಂ ತಸ್ಯಾ ಶ್ರೀಸಂಗಮೇಶ್ವರಃ | ಸಂಗಮ

(ಎರಡನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)

- 19 ಶ್ರೀಸರಸ್ವತ್ಯೋರಭೂದ್ಯತ್ರಾಪಿ ಮಲ್ ಭಃ | ಪಾರಿಜಾತನವಾಂ
20 ಭೋಧೇರುವಭೂದ್ಯಕ್ಲಭಾಪತಿಃ | ತಸ್ಯಾಸುಜೋಬುಕ್ತರಾಯ ರಾಮ
21 ಸ್ಯೇವತುಲಕ್ಷ್ಮಣಃ | ಸತುಸರ್ವವಿರೋಧಿನಾಂ ಮೃಗಾಣಾಂ ಕೇಸರಿ
22 ಯಥಾ | ವಕ್ಷತ್ರಾಣಾಂ ಕಶಿರಿವ ಮಣಿನಾಮಿವ ಕೌಸ್ತುಭಃ | ನೃ
23 ಪಮಧ್ಯೇ ಬುಕ್ತರಾಯ ಘನತೇಜೋದಿತಂಯಯೌ | ತಸ್ಯಗೌರಾಂಬಿ
24 ಕಾಜಾನೇತನಯೋ ವಿನಯೋನ್ಮತಃ | ಹಾರಗೌರಯಶಃ ಪೂರಹಾ
25 ಲೀಹಂಹರೇಶ್ವರಃ | ಬಲೀಭೀಮಸ್ಸತ್ಯವಾದೀ ಧಾರ್ಮಿಕಸ್ಸ
26 ಜನಪ್ರಿಯಃ | ತ್ಯಾಗೇಕರ್ಣರಣೇಶೂರಃ ಕೃಪಾಲನೀತಿಮಾರ್
27 ಸುಧೀಃ ಪೂರ್ವಾಭಿಭಾಷಿಸುಮುಖೋ ಜಿತಾಕ್ಷೋಧೀಜಿತೇಂದ್ರಿಯಃ |
28 ಸರ್ವಶಾಸ್ತ್ರವಿಚಾರಜ್ಞ ಸರ್ವವೇದಿನಿಬರ್ಹಣಃ | ಲೋಕೋತ್ತ
29 ರಾಧಿಕಗುಣಃ ಸಾರ್ವಭೌಮೋಭವದ್ಭುವಿ | ರಂಜನಶೇ ಹರಿಹ
30 ರರಾಯತೇಜೋಧಿಕಂಬುಧೌ | ಸ್ವಸ್ತಿ ಸಮಸ್ತಭೂಮಾಂಪಲವ
31 ತ್ವಮಾನ ರಾಜಪರಮೇಶ್ವರಪೂರ್ವಪಕ್ಷಿ ಮದಕ್ಷಿಣೋತ್ತರ ಸಮು
32 ದ್ರೃಕನಾಯಕ ಭಾಷಾಲಂಛಿತರಾಜಸ್ಯಭುಜಂಗ ಹಿಂದು
33 ರಾಯಸುರತ್ರಾಣಕರಣಾಗತವಜ್ರವಂಜರ ಸಕಲ
34 ಭುಜನಭಯೋನ್ಮತದಂಷ್ಟ್ರಶಾರ್ದೂಲಮರ್ಧನ ಪೋಷಕ (ಮ) ಹಾದಾ
35 ಸಬೃಂಹತಸುಚರಿತಾಯಮಾನ ಚತುಷ್ಪಷ್ಟಕಲಾವಿಲಾ
36 ಸದರ್ಪಣೇಶ | ಶಾಲೀವಾಹನನಿರ್ಣೇತೇ ಶಕವರ್ಷಕ್ರಮಾ
37 ಗತೈಃ | ಬಾಣೇಂದುಗುಣಭೂಯುಕ್ತೇ ಭಾವೇ ವಿಖ್ಯಾತವತ್ಸರೇ | ಮಾಸಿ

(ಎರಡನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)

- 38 ಭಾದ್ರಪದಾಖ್ಯಾತೇ ಕೃಷ್ಣಪಕ್ಷೇ ವಿಶೇಷತಃ | ನಕ್ಷತ್ರೇ ರೋಹಿಣೀಚೈ
39 ವನ್ಯತೀಪಾತಮಹಾತಿಥೌ | ಯುಕ್ತೇಚಕಪಿಲೇಷಷ್ಠೀ ಭೃಗುವಾ
40 ರಸಮನ್ವಿತೇ | ಪುಣ್ಯಲಕ್ಷಣಸಂಯುಕ್ತೇ ತುಂಗಭದ್ರಾನದೀತ
41 ಟೇ | ಕ್ಷೇತ್ರೇಚ ಭಾಸ್ವರೇಸ್ಥಾನೇ ಹೈಮಂಕೂಟೋಪಶೇಖಿತೇ ಶ್ರೀಪರಾ
42 ಪಾಕ್ಷದೇವಸ್ಯಸನ್ನಿಧಾಚವಿಶೇಷತಃ | ಹಂಪರಸ್ಯಮಹಾ
43 ರಾಯಧರ್ಮವೃದ್ಧಾಸ್ವಿತಸ್ಸುಧೀಃ | ರಾಯದುರ್ಗಸ್ಥಲೇಪೂರ್ಣಾನದೀ
44 ಹಲತರಾಹ್ಯಯಾ | ತಪ್ಪಿನೋತ್ತರಕೇಭಾಗೇ ಗಿರಿವರದರಾಜ
45 ಸು | ಗ್ರಾಮಾಂಜಪ್ರಾಂತಮೋಯಂ ಹರಿಹರಾಖ್ಯಪುರಂಣಘ | ಗಾ
46 ಮಂಗ್ರಾಸತದಧಾಂಜ ತತ್ಸಮೀಪೇಪುರಂಣಘ | ಬೆಣ್ಣೆ ಕಲ್ಲಕ
47 ರಹಿಹಲೀಸ್ಯಭಿಧಂಜ ಮನೋಹರಂ | ಭಾರದ್ವಾಜಸಗೋ
48 ತ್ರಕ್ಷಬಹ್ಮರೇಚವಿಜಕ್ಷಣಃ | ಸಕಲಾಗಮಧರ್ಮಜ್ಞಃ ಪಟ್ಟ
49 ಮರ್ನಿರತಾನಿಧಿ | ದೈವಜ್ಞ ಕುನಜ್ಞಶ್ಚ | ತಥಾದೇವಗುರೋ
50 ಪಮಾ | ವೇದವೇದಾಂಗವೇದಾರ್ಥಂ ತತ್ಪಾರ್ಥಂ ನೇತ್ತಿಭೂಸುರಃ | ತ್ರಿ
51 ವಿಕ್ರಮಾಖ್ಯೋದುಷಃ ಪುತ್ರಾಯಗುಣಶಾಲಿನೇ | ಮಾಯಿಭಟ್ಟೀತಿ
52 ನಮೋಚದತ್ತಂ ಗ್ರಾಮವ್ಯಯಂಯತಃ | ಹರಿಹರಾಖ್ಯಪುರಂಸ್ವರ್ಣದಾ
53 ಸಧಾರಾಪುರಸ್ಸರಂ | ಸರ್ವಮಾನ್ಯಾಗ್ರಹಾರಂಜ ಸರ್ವಬಾಧಾವಿವರ್ಜಿತಂ |
54 ನಿಧಿನಿಕ್ಷೇಪಸಾಪಾ ಸಿದ್ಧಸಾಧ್ಯಜಲಾಸ್ವಿತಂ | ಅಕ್ಷೀಣಾಗಾಮಿಸಂ
55 ಯುಕ್ತಮೇಕಭೋಗ್ಯ ಪುರಸ್ಸರಂ | ತ್ವಂಪುತ್ರಪೌತ್ರಪರಿಯಂತೋ ಮುಖ್ಯದಾಚಂದ್ರತಾ
56 ರಕಂ | ವಿಖ್ಯಾತೇನೇತ್ರಸಂಖ್ಯಾಚ ಕಶಿವೇದಾಕ್ತ ಸಂಖ್ಯಯಾ | ತೈಸ್ತೈಸ್ತೇ
57 ಮಾನ್ವಿತೈಶ್ಚಿತ್ಕೈಃ ದಿಕ್ಷುಪ್ರಾಚಾದಿದುಕ್ರಮಾತ | ಸೀಮಾನೋಗ್ರಹಾರಸ್ಯ
58 ಲಿಖ್ಯತೇ ದೇಶಭಾಷಯಾ | ಪಲಾಯಧ್ಯಂ ಪಲಾಯಧ್ಯಂ ರೇರೇಶಕುನದಾಂಭಿಕಾಃ |
59 ಅಯ್ಯುಣಾ ಮಾಯಾಣಾಂಕೋಯಾ ಶಕುನದಿಗ್ಗಜಕೇಸರಿ | ದಾ
60 ನಪಾಲನಯೋರ್ನುಧ್ಯೇ ದಾನಾಚ್ಛ್ರಯೋನುಪಾಲನಮ | ದಾನಾತ್ಯ್ವರ್ಗಮವಾಪ್ನೋ
61 ತಿ ಪಾಲನಾದಚ್ಯುತಂಪದಂ | ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲ
62 ನಂ | ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಪಲಂಭವೇತ್ ಸ್ವದತ್ತಾಂ ಪರದ

- 63 ತ್ತಾಂವಾಯೋಹರೇತಿಸುಂಧರಾ | ಪ್ಲವ್ಯವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ವಾಯಾಂ ಜಾ
64 ಯತೇಕ್ರಿಮಿರ್ | ಯೇಕ್ಯವಭಗಿನೀಲೋಕೇಸರ್ವೇಷಾಮೇವಭೂಭುಜಾಂ | ನಭೋಜ್ಯಾ
65 ನಕರಗ್ರಾಹ್ಯಾ ವಿಪ್ರದತ್ತಾ ವಸುಂಧರಾ | ಸಾಮಾನ್ಯೋಯಂಧರ್ಮಸೇತುರ್ವ್ಯಪಾಣಾಂ
66 ಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವದ್ಭಿಃ | ಸರ್ವಾನೇತಃ ಭಾವಿನಃಪಾರ್ಥಿವೇಂದ್ರಾಭೋಯೋ
67 ಭೂಯೋಯಾಚತೇ ರಾಮಚಂದ್ರಃ ||—
68 ಶ್ರೀವಿರೂಪಾಕ್ಷ (ಹಳಗನ್ನಡಪದ್ಯ)

21

ಅದೇ ತಾಲ್ಲೂಕು ಕರಡಿಹಳ್ಳಿ ಗೊಲ್ಲರ ತಿಮ್ಮಪ್ಪನ ಮಗ ಗಂಗನ ವಶದಲ್ಲಿತ್ತು
ತಾಮ್ರಶಾಸನ.

ಪ್ರಮಾಣ—6" x 3".

- 1 ಶ್ರೀವಿರೂಪಾಕ್ಷಕುಮಾರಸ್ವಾಮಿ
- 2 ಶ್ರೀವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಬ್ದವರುಷ
- 3 ಎಂಗಳು ೧೫೦೦ ವರುಷಂಗಳು ಧಾತುನಾಮ ಸು||ದಕಾರ್ತಿಕಕು
- 4 ದ||ಫ||ಯಲ್ಲಿ ಅಚ್ಯುತರಾಯರು ಕ್ರಿಷ್ಣ ರಾಯರು ಕೊಟ್ಟರು
- 5 ಗೋಲಕೊಂಡೆ ತಿಮ್ಮನಾಯ್ಕಗೆ ಕೊಟ್ಟಿದ್ದು ವಿಧ್ಯಮಾನಗಳಲ್ಲಿ ದಳವಾ
- 6 ಯಕ್ಕೆ ಪಟ್ಟಕೊಡುವಾಗ ಸಾಕ್ಷಿಪಟ್ಟಣಕಟ್ಟಿ ವೀರಪದ್ಮನ
- 7 ಹಂಪಣ ಗೊಡಗುಪಾಲಕಡಬರಿ ಮಂಣಯಿ ಮುಂತಾದ
- 8 ವರ ಮುಖಾಂತ್ರದಲ್ಲಿ ಇವರಿಗೆ ತಿಮ್ಮನಾಯ್ಕನ ಕುಮಾರ
- 9 ಹಿರಿ ತಿರಮಳನಾಯ್ಕ ಚಿಕ್ಕತಿರಮಳನಾಯ್ಕ ಗೋಲಕೊಂಡೆ
- 10 ಲಿದ್ದ ಬಂದತರುವಾಯ ದೊಡ್ಡ ಪಾಳೆಗಾರನೆಂದು ನಮ
- 11 ಹತ್ತಿಕುಲದಲ್ಲಿ ಕೊಟ್ಟಿದ್ದು ತಪಲಿತಾಗದುಮನಿಸ್ತನೆದವರಮ
- 12 ಗನೆಂದು ಗೋಲಕೊಂಡೆ ಬಿಟ್ಟನೆಂದು ಚಿಂತಮಾಡದಿರೆಂದು ಅ
- 13 ದರಪ್ಪನೀಮೆಯಿಟ್ಟ ಕೊಡುತಯಿದೆಲು ಎಂದುಅಡಿದೆಲು ತು
- 14 ರುಗೊಡು ನಿನಗೆ ಮಾತುಕೊಟ್ಟ ಕಾರಣದಿಂದ ತುರುಗೊಡು ತಾ
- 15 ಲೋಕಿನಲ್ಲಿ ನೂರಾಮುವ ತೆಂಬಾಡರತಿಮ್ಮನಾಯ್ಕನು ನಿಲಯ
- 16 ಬರು ನನನಾಗಿ ಚೆಂದ್ರ ಶೂರ್ಯ ಇರುಪರಿಯಾಂತ್ರದಲ್ಲಿ ಅನು
- 17 ಭವಿಸಿಕೊಂಡು ಬರೆಂದು ನಿಮ್ಮ ಪುತ್ರಪುತ್ರಪುತ್ರಯಂತ್ರ
- 18 ನುಭವಿಸಿಕೊಂಡುಬರೆಂದು ಜಾಗಿರಿಗ್ರಾಮ ಯಲ್ಲಾಪುರಂಗೇಣುತ
- 19 ಹಾಳುಗದಾಸಾಪುರಂ ತುನಜಾಗಿರಿಗ್ರಾಮದವಳಗೆ ದೊರಿಗಳ
- 20 ಮುಖಾಂತ್ರ ಕೊಂಚಿಗಿರಿ ಯಮ್ಮ ಬಸವನವರಿಗೆ ದೊರಿಗಳ
- 21 ಮುಖಾಂತ್ರ ನಡಸಿಕೊಡುವದೆಂದು ಅಡಿದನು ತಿರುಮಲನಾ
- 22 ಯ್ಕನ ಕುಮಾರದಾಸಾಳನಾಯ್ಕ ಮಂದಿಕುದುರೆಹವಾಗಿ ವಂಡಿಗೆಅಗಾಡಿಯನ
- 23 ಡಿಸುತ್ತರೆಂದು ಇದೆಪ್ರಕಾರ ನಿಮ್ಮ ದೊರೆತನದಲ್ಲಿ ನಿಲುತಪಲಿ
- 24 ತಾಗದು ಯಂದು ನಿಲುತಪ್ಪಿದರೆ ಕ್ರಿಷ್ಣ ಅಣೆ ತಿರುಮಲನಾಯ್ಕ
- 25 ಮಡೆ ಮಾನ್ಯವೂರು ಉಂಪುಳಿಗ್ರಾಮಗ್ರಾಮದಮಾನ್ಯನಾ
- 26 ಉ ತಪಿದರೆ ಗೋಹತ್ಯತಪ್ಪದು ಯಪ್ರಕಾರ

(ಹಲಗೆಯ ಹಿಂಭಾಗ)

- 27 ಬರುಲೆ ದೊರಿಗಳು ತಿಳಿವಾಚೆತ್ತಪ್ಪವರೆ
- 28 ವಿರವತನ ಮನೂದಿನಗಳಿಗೆ ಕೊಂದ್ದುಗೆ ಬ್ರಾಹ್ಮಣತಪದ
- 29 ರ ನಿಂತು ಪುತ್ರನ ಕೊಂದ್ದುಗೆ ನಾಡಗದಶಾಯಿಮುಖಾಂತ್ರದ
- 30 ಲ್ಲ ಕರೆಕಟ್ಟಿಸಿದ್ದ ದಾಸಾಳನಾಯ್ಕನ ಯರಪುಸಾವಿರವರಹ
- 31 ಈಪ್ರಕಾರ ಕಟ್ಟಿದ್ದಕ್ಕೆ ಕೆರೆಹಿಂದೆಲ ಹೋಲ್ಗಂಬಾಳಗಾರಹನುಮ
- 32 ಣಮಾದಿಗರ ಬೇಮಣ್ಣ ಈಪ್ರಕಾರ ಒಮ್ಮಂದಿಸ್ವಾಸ್ತಿಮಂತರಮುಖಾ
- 33 ಂತ್ರ ಶಾಸನಹೊಡಿಸಿ ಚೆಂದ್ರಶೂರ್ಯ ಇಹಪರಿಯಂತ್ರದಲ್ಲಿ
- 34 ಶಾಸನಹಾಕೆ ನಮಮನೆಯಬಾಗಿಲಿಗೆ ಹಿಂಡೊಳಿಸಂಗಮನಗು
- 35 ಡಿ ಹಿಂದೆಶಾಸನಹಾಕೆಇದಿ ತು ಈಪ್ರಕಾರ ನಮಮನಿದೆವ
- 36 ರೆ ಅಡಕಂನ್ನಿಯತಮನು

ಹಲಗೆಯ ಹಿಂಭಾಗ

- 23 ಮಾಟತಪ್ಪ ಕುಂಡಾಕೌವುಲು ನಡಪಿಂಚೆಮೂನಗರಿ
- 24 ಕಿಚ್ಚೆಗಲ ರೇಖಧಾನ್ಯಾಲುತಿರ್ಚಿ | ಮಿವೂರ್ಪ
- 25 ಮರಿಯಾದ | ಆಗ್ರಹಾರದೇವಸ್ಥಾನಮುಲ ತಳಿ
- 26 ಗೆ ಒಲೆಪಾರಾಧನ | ಮೆರಲು | ಮಿಕ್ಕುಚ್ಚೆಗಲ್ಲಮಾ
- 27 ನ್ಯಾಲುಚೆನುಕುಬಲಿಕಾಲವರ್ತನಪಸಿಗೆ ಮೆ
- 28 ಲುಗಾಸುಅಯಸ್ವಾಲವ್ಯಾಲುಸಹಾ ಅನು
- 29 ಭವಿಂಚುಕೊನೆವುಂಡೇಡಿ | ಅಸಿವಾಯಿಂಚಿ

- 30 ಯಿಚಿನ ಧರ್ಮಶಾಸನಂ | ಸ್ವದತ್ತಂದ್ವಿಗು
- 31 ಣಂಪುಣ್ಯಂಪರದತ್ತಾನುಪಾಲನಂ ! ಪ
- 32 ರದತ್ತಾಪಹಾರೇಣಸ್ವದತ್ತಂ ನಿಷ್ಕಲ್ಪಂಭ
- 33 ವೇತ | ಅನೇವಿಜ್ಞಾಪ್ಯನೇತ್ಯರಧರ್ಮಶಾಸ್ತ್ರಪ್ರ
- 34 ಕಾರಂ ವ್ರಾಯಿಂಚಿಯಿಚಿನ ಧರ್ಮ
- 35 ಶಾಸನಂ ||
- 36 ಶ್ರೀರಾಮಾ

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ಅದೇ ಪಟೇಲ್ ತಿಪ್ಪಸಾಮಪ್ಪನ ವಶದಲ್ಲಿದ್ದ 2ನೆಯ ತಾಮ್ರಶಾಸನ.

- 1 ಶ್ರೀರಾಮರುಪ್ರಭುಧರಾಯರು ಮೊಹರುದ
- 2 ಸುಕತುಮಾಡಿಕೊಟದು
- 3 ನಮಸ್ತುಂಗಶಿರಶ್ಚಂಜ ಚಂದ್ರಚಾಮರಚಾರವೇ |
ತ್ರಲೋ
- 4 ಕನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಾಂಭವೇ || ಸ್ವಸ್ತಿಶ್ರೀ
- 5 ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಖವರುಪಂಗಳ
- 6 ಗಂಂವರುಪದಾತುನಮಸಂ | ದರ್ಶಾರ್ಕಕಬ || ೧೦
- 7 ಯಲ್ಲ ಕೊಟ್ಟದು ಸ್ವಸ್ತಿಮಂಕರಿಗೆ ಗೊಲುಕೊಂಡೆ
ಬಿಟ್ಟು
- 8 ಬಂದುನಮಲ್ಲಿಗೆ ಅನರು ಬೋಗವಾಯಿ ಅರ್ಚುಕ ಅ
- 9 ಬಹಳಆದಿತಂದು ಹಳೆದಲ್ಲಿಗೆ ಈಗ ಕುರುಗೊ
- 10 ಡುತಾನು ಬಿಡುಯಿದಿತೆಂದು ನಿನಗೆ ಈ ಸ್ವಾಸ್ತಿಯ
- 11 ಸರನಾಡಗೊತ್ತಿ ಯರಾಯರವುಖಾಂತ್ರನಿರ್ನಯ
- 12 ಮಾಡಿಸ್ವಾಸ್ತಿಯನುಭವಗೊಟುಗೊಂಚುಹೊಗು

- 13 ಬೇಕುಯಂದುದಾನಪತ್ರದವಿವರ ಬರು
- 15 ಮೊದೊಂಗಳು ನಡಸುವುದುಯಂದು ಯಿಭುಮಿ
- 16 ಯಿಂದುಯರುಸ್ಥಿರವಾಗಿಇಲ್ಲಲತಿಳಿದವುರ
- 17 ಕರವಚನವನುಖಾಲಿಮಡಗುಡದು ಖಾಲಿಮಾಡಿದರೆ
- 18 ತಿಖರ್ವತಪ್ಪದುಗೊಡತ್ಯಕಿರುಹತ್ಯಬ್ರಿಂವ್ವತ್ಯ
- 19 ಮಾಡಿದಹಾಗೆ ಚಂದ್ರಶೂರ್ಯರುಸಾಕ್ಷಿದಾಸನಾಯ್ಕ
- 20 ನಸಾಪದಾಯಗಳು ತಿರಮಲಿರಾಯನು ಯಿಸ್ವಾ
- 21 ಸ್ತಿಗೆಮುಖ್ಯರಾದವರು ಸಮ್ಮನಲ್ಲಿಜಾಗಿರಿಗ್ರಾಮ
ಕೋಚೆ
- 22 ಗೆರಿಯರವಪುರ22ಮೂರುಳಿಗೊಡಶಾನಭೋಗರ
- 23 ನಕ್ಕಗ್ರಾಮಗಳಲ್ಲಿ ಯಾವತ್ತು ಚಂದ್ರಶೂರ್ಯರು
- 24 ಯಿಹಪರಿಯಂತ್ರದಲ್ಲುನೆಡಸಿಕೊಡುತಿವಿಯಂದು
- 25 ಮಾಡಿದರಾಯರು ಕಟ್ಟುಗಳಂತಪಟಕಾಗದ
- 26 ವಾಳಅಪ್ಪಜಿಬರಹದಾಸನಾಯ್ಕನವಪ್ಪ

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ಉಚ್ಚಂಗಿ ದುರ್ಗದಲ್ಲಿರುವ ಜಂಪಕನ ಹೊಲದ ಬದುವಿನಲ್ಲಿ.

- 1 ವಿಕ್ರಮ ಸಂವತ್ಸರದ
- 2 ಚೈಯಿತ್ರಶುದ್ಧ ೧೦ಯಲ್ಲ ಸಲ
ಭೀಮಯನಂಣ ಸುಬ್ಬಯ
- 4

- 5 ಕೆರೆಕಟ್ಟಿಸಿದ ಕೆರೆಯ
- 6 ದರಯ ಬಿದಲು ಬರಮ
- 7 ಕೆರೆಕಟ್ಟಿಇದ್ರ
- 8

ಕಡೂರು ಡಿಸ್ಟ್ರಿಕ್ಟಿನ ಶಾಸನಗಳು.

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ಕಡೂರು ತಾಲ್ಲೂಕ್ ಕಸಬೆಯಲ್ಲಿ ಕೋಲಾರದ ವೆಂಕಟಾಯರಲ್ಲಿದ್ದ ಸನ್ನದಿನ ನಕಲು.

ಮೂಹರು



(ಹಿಂದಿವಿ ಅಕ್ಷರ)

- 1 ಖರಸಂವತ್ಸರಶ್ರಾವಣಮಾಸದೊಳಗೆ ಶನಿವಾರದಲ್ಲೂ ಶ್ರೀಮತುತರಕೇರೇಪ್ಪಾಣ್ಣರ ಕೃಷ್ಣ ರಾಯರಿಗೆ ಬರಿಸಿ
- 2 ಕಳುಹಿಸಿದನಿರೂಪಾಯವೆಂದರೆ ತರಕೇರೇಪಾಳ್ಯಗಾರರಂಗಪ್ಪನಾಯಕನ ಹೆಂಡತಿ
- 3 ಮಗಳು ಮಗರಾಮಪ್ಪಚ್ಚಪ್ಪಂದಿರುಬಾಳಪ್ಪ ಹನುಮಪ್ಪದಾದಿ ಈ ಪ್ರಕಾರವೊಟ್ಟು
- 4 ಆರು ಜನಗಳನ್ನು ನೀವು ಮತ್ತು ರಿಸಾರ್ವಾರ್ ದಾವೂದ್ ಬೇಗಸಹಸೇರಿ ಬಹಳ ಮೊಹನಿ ನಿಂದ
- 5 ದಸ್ತಗಿರಿಮಾಡಿದ್ದು ಸರ್ಕಾರಕ್ಕೆ ಜಾಹೀರ್ ಆದ ರಮೇಲಿನಿಮಿಗೆ ಮರ್ಯಾದಾರ್ಥವಾಗಿ ವೊಂದುರು ಮಾಲು
- 6 ವೊಬ್ಬ ಮಕಾಲ್ ಜವಾನಪೈಟಣಿ ಜರತಾರಿದುಪೈಟಣೀರಿಯಾ ವೊಂದು ಈ ಪ್ರಕಾರ ನಾಲ್ಕು
- 7 ಸಾಮಾನ್ಯ ಕೊಟ್ಟಿರುತ್ತದೆ. ತಲೈದ್ದಕ್ಕೆ ಅರ್ಜಿಮಾಡಬೇಕು ಇದರಂತೆ ದಾವುದಬೇಗನಿಗೂ
- 8 ಹುಕುಮಾಡಲ್ಪಟ್ಟಿದೆ. ಇದಲ್ಲದೆ ಈ ಸಂಗತಿ ಬಾತ್ರಿ ಕೊಟ್ಟವನಿಗೆ (ಕಾರ್ಪೂರ)
- 9 ನೂರು ರೂಪಾಯಿ ಇನಾಂಕೊಡುವುದಕ್ಕೆ ಹುಕುಮಾಡಿದೆ ತಾಲ್ಕು ಐವಜಿನಲ್ಲಿ ರಶೀತಿ ತೆಗೆದು
- 10 ಕೊಂಡುಕೊಟ್ಟು ಅವನ ಹೆಸರು ಖರಿದುತಿಳಿಸಬೇಕು ಸದರಿ ಆರು ಜನಪೈಕಿ ಪಾಳ್ಯಗಾರನ ಚಕ್ಕಪ್ಪಂ
- 11 ದಿರುಬಾಳಪ್ಪ ಹನುಮಪ್ಪ ಇವರಿಗೆ ಫಾಸಿ ಸಜಾ ವಿಧಿಸಿದ ಪ್ರಕಾರ ಅವರು ಎಲ್ಲಿ ಇದ್ದಾರೋ ಅಲ್ಲೇ
- 12 ಫಾಸಿ ಹಾಕಬೇಕು ಕಡೂರು ಕಿಲ್ಲೇದಾರ್ ಗಿರಿಧರರಾವ್ ರಜಮುಂಡೆದಾರ್ ಕೃಷ್ಣ ದಾಸ್ ನೀವು ಮತ್ತು
- 13 ರಿಸಾಲ್ದಾರು ಸಹ ನಾಲ್ಕು ಜನರು ಕೂಡಿ ಅವರಿಬ್ಬರನ್ನು ಇದ್ದಲ್ಲಿ ಫಾಸಿ ಹಾಕಬೇಕು
- 14 ಬಾಕಿ ನಾಲ್ಕು ಜನರಿಗೆ ಕಡೂರು ಕಿಲ್ಲೇದಾರ್ ಗಿರಿಧರರಾವ್ ರಜಮುಂಡೆದಾರ್ ಕೃಷ್ಣ ದಾಸ್ ಇವರ
- 15 ಜಿಮ್ಮೆಗೆ ವಜ್ರಪಡೆಕು. ಅಂದರೆ ಅವರನ್ನು ಕಡೂರು ಕಿಲ್ಲೆಯಲ್ಲಿ ಬೇಡಿಹಾಕಿ ಬಹಳವುಸ್ತು
- 16 ವಾರಿಯಿಂದ ಅವರು ಇಟ್ಟುರು ಈ ಜನಗಳಲ್ಲದೇ ಸದರಿ ಪಾಳ್ಯಗಾರ ರಂಗಪ್ಪನಾಯಕನ
- 17 ಮಕ್ಕಳು ವಗೈರೆ ಇನ್ನು ಯಾರಾದರೂ ಎಲ್ಲಿ ಇದ್ದಾಗ್ಯೂ ಪತ್ತೆಮಾಡಿ ಅವರನ್ನು ಸಹ ದಸ್ತಗಿರಿಮಾ
- 18 ಡಿದರೆ ಸರ್ಕಾರಕ್ಕೆ ಬಹಳ ಸರಪರಾಜಮಾಡಿದಂತೆ ಆಗುತ್ತದೆ. ಈ ಮೊಹನತ್ತಯಾರು
- 19 ತೆಗೆದುಕೊಳ್ಳುತ್ತಾರೋ ಅವರಿಗೆ ಶಹಬಾನ್ ಗಿಬಂದೀತು ತಾ|| ೨೩ ಆಗಸ್ಟ್ ೧೮೯೧ನೆ ಇಸವಿ.

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ಅದೇ ಹೋಬಳಿ ಕಸಬಿನ ಕೆರೆ ಗುಡ್ಡದ ಮೇಲೆ ಹುಟ್ಟುಗುಂಡಿನ ಮೇಲೆ ಬರೆದಿರುವುದು.

7'-6" X 3'-3"

- | | |
|---------------------------------|--------------------------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀ ವಿದ್ಯಾಧರಮೇಲೆ | 3 ಕೊಟ್ಟುಂ ಇದನಾರಜಿದೋರುಮಿಹೇಜಿಯ |
| 2 ವೊಸವೂರವಿತ್ತುಮನೀ ಕೇಜಿಯಂಕಟ್ಟಿಸಿ | 4 ನೋಡದೋರು ಇದಂಸಲಿಸಿದರಿಕೇಜಿಯಂಕಟ್ಟಿದೋರು |

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ಅದೇ ಹೋಬಳಿ ಕಸಬಿನ ಕರಾಯನ ಗುಡ್ಡದಲ್ಲಿ ದೊಡ್ಡ ಹೊರದ ಶಾಸನಕ್ಕೆ ಈಶಾನ್ಯ ವೆಡ್ಡರಬಂಡೆಯಲ್ಲಿ.

ಪ್ರಮಾಣ—3'-6" X 1'-6"

- | | |
|--------------------------|----------------------|
| 1 ಶ್ರೀಕೊಣ್ಣಯ್ಯಸೆಟ್ಟಿಯರ್ | 4 ವಿಜಯಕ್ಕಂಕೊಟ್ಟಮಣ್ಣು |
| 2 ಮೂಲಸ್ಯಾ ನಖಸದಿಯಸ್ಥ | 5 ಮೂ |
| 3 ನಕ್ಕೆ . . . ಕನ್ನಿಯರಮಗಳ | |

(ಮುಂದೆ ಹೋಗಿದೆ)

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ಅದೇ ಕಡೂರು ಹೋಬಳಿ ತುರುವನಹಳ್ಳಿ ಜಿಲ್ಲೆಯಲ್ಲಿ ಹುಟ್ಟುಗುಂಡಿನಲ್ಲಿ ಬರೆದಿರುವುದು.

ಪ್ರಮಾಣ 4'—0" × 1'—3"

- | | |
|----------------------|-----------------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀಶ್ರೀಮುಖ | 9 ದೇವಾಲಯದನೈರುತ್ಯದಿ |
| 2 ಸಂವತ್ಸರದಚೈತ್ರಮ | 10 ಕ್ಷಿಣ್ಣಲ್ಲಿಸಮರ್ಪಿಸಿದಮ |
| 3 ದ್ವಪಂಚಮಿಭಾನು | 11 ಹಾಜನಂಗಳವಿವರಕ್ಕ |
| 4 ವಾರಶ್ರವಣನಕ್ಷತ್ರಗಳು | 12 ಣನಮಗವೀರಹಬೀ |
| 5 ಕಲ್ಲೇಶ್ವರದೇವರ | 13 ರೆಗವುಡನಮಗಮಾದಪ್ಪ |
| 6 ದೀಪಾರಾಧನಮಹೋತ್ಸ | 14 ಇಂತಿವರನುಮತದಿಂದ |
| 7 ವದಕುಳಿಸೇವೆಗಲ್ಲುತು | 15 ಕೊಟ್ಟಸ್ವಸ್ತಿಶ್ರೀಶ್ರೀಶ್ರೀ |
| 8 ಕೊಟ್ಟದುಗದ್ದೆತೋಟ | |

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ಅದೇ ಹೋಬಳಿ ಮಚ್ಚೇರಿ ಗ್ರಾಮದ ಕಲ್ಲೇಶ್ವರ ದೇವಾಲಯದೊಳಗೆ ನಟ್ಟಕಲ್ಲು.

5'—0" × 2'—9"

(ಈ ಕಲ್ಲು ಎರಡುಭಾಗವಾಗಿ ಒಡೆದುಹೋಗಿದೆ)

- 1 ಸ್ವಸ್ತಿ ಸಮರ್ಪಿತವಾನ್ಮುನಾಹಾಶಬ್ದಮಹಾಮಾನ್ಯಳೇಶ್ವರದ್ವಾ
- 2 ರಾವತೀಪುರವರಾಧೀಶ್ವರಂಯಾದವಕ್ಕಳಂಬರದ್ವಾಮ
- 3 ಷಷ್ಠಾಕ್ಷರಚೂಡಾಮಣಿಮಲೆಪರೋಳ್ಳಂಡಾಪ್ಪನೇಕನಾಮಾಂವೇನ
- 4 ಮಾಲಂಕೃತರಪ್ಪಶ್ರೀಮನುಮಹಾಮಾನ್ಯಳೇಶ್ವರತ್ರಿಭುವನಮಲ್ಲವಿನ
- 5 ಯಾದಿತ್ಯಪೂಯ್ಯಳಗಂಗವಾಡಿತೊಂಭತ್ತಪುಸಾಸಿರಮುಮನೇಕಚ್ಚತ್ರ
- 6 ಚೂಯಾಂತರಿತಂನಾಡಿರಾಪ್ಪಗೆಯ್ದಂತನಮನ್ಮತ್ರಿಭುವನಮಲ್ಲ
- 7 ಗಂಗಳೆಯ್ಯಳಕೊಂಕಣದಾಳ್ಯಬೇಡಬಯಲುನಾಡನಾ
- 8 ದೊಳಗಾಪೂಮಿಯಲ್ಲವಂದುಪ್ಪನಿಗ್ರಹಶಿಷ್ಯಪ್ರತಿಪಾಳನೆಯಿರಾ
- 9 ಜ್ಯೋತ್ಸದಂತನಮಗಂತ್ರಿಮತ್ರಿಭುವನಮಲ್ಲವಿಷ್ಣುವರ್ಧನಹೊಯ್ಯ
- 10 ಳಂತಲಕಾಡುಕೊಂಗುನಂಗಲಿಸಾವಿಮಲನೊಳಂಬವಾಡಿಬನವಾಸೆ
- 11 ಹಾನುಂಗಲ್ಲುಕೊಂಡಗಂಡವಿಷ್ಣುವರ್ಧನಪೂಯ್ಯಳಂದುಪ್ಪನಿಗ್ರಹ
- 12 ಕಿಷ್ಕಪ್ರತಿಪಾಳನೆಯಿರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಂ||ಪ್ರಕಟಾಟೋಪದಚಕ್ರಿಗೋ
- 13 . . . ಸೋಮೇಶ್ವರಂಬಾಳೆತನ್ನಕರಾಳಾಸಿಯಕೂರ್ಪಿನಿ
- 14 ಮೊಬ್ಬೆದನೊಗೊಳಂಧಕಾರಪ್ರಚಂಡಕರಂನಾಳನಮೇಘಾಳಪವನಂ
- 15 ಚೋಳಿಗ್ರಾಕಾಳಾಂಶಂತ್ರಿಕಳಂಗತ್ರಿಪುರತ್ರಿನೇತ್ರನವಟಂಶ್ರೀವಿಷ್ಣು
- 16 ಭೂವಾಲಕಂ||ಮರ್ವಾರಾರಿದರಾಧರೇಂದ್ರಕುಳಿಕೃತಿವಿಷ್ಣುಭೂಪಾಳ
- 17 ನಾರ್ದೇವ್ಯುಟ್ಟಲಸಡದೋಡಿಪೋಗಿಭಯದಿಂದಾಬಂದನೇಬಂದನೆಂದುರ್ವಿ
- 18 ಪಾಳರಕಣ್ಣೆಲೋಕವಿನಿತುಂತದ್ರೂಪಮಾಗಿದುರ್ದಮಸರ್ವವಿಷ್ಣುಮ
- 19 ಯಂಜಗತ್ತೆನಿಪುದೇಂಪ್ರತ್ಯಕ್ಷಮಾಗಿದುರ್ದೋ||ಅವಿಷ್ಣುಸ್ತಪನ
- 20 ಮಂತ್ರಿಮಹೀವಳಯಮನಾತ್ಯಧವಳಕೀರ್ತಿಪ್ರಭೆಯಂತೀವಿ
- 21 ಜಗವೈದೆಬಣ್ಣೆಸಜೀವಿಸಿದಂಚೊಪ್ಪದೇವದಂಡಾಧೀಶಂ||ತಿರಕಟ್ಟು
- 22 ತೊಂದನೆಂದಪ್ಪಳಿಸಪೋಳವನಾನಾವಿಧಾಂಭಶ್ವರಂಗಳವಿರನಾಗಂ
- 23 ಭೇರನೀರಾಕರಮಸನಿತುಮಂದಾನನೊಂದಂಬುಹೀರುವಂತಿರೆಪಾಂ
- 24 ಧೃಷ್ಟೋಣಿಸಂಪ್ರಬಳಬಳರ್ದಯೋರಾಸಿಯಂತನ್ನಬಳ್ಳಂಭ
- 25 ರದಿಂದಂಟಿರಿಗಲ್ಲಂಜಗದಿರುದಯ್ಯಳಪ್ಪಂಚಮೂನಾಥಬೊಪ್ಪಂ
- 26 ಸ್ವಸ್ತಿಯುನುನಿಯಮಸ್ವಾಧ್ಯಾಯಧೃವನಧಾರಣಮಾನಾನು
- 27 ಪೂಣಜಪಮಾಧಿಕೀಲಗುಣಸಂಪನರಪ್ಪಶ್ರೀಮತುಂಟು
- 28 ಗಣಪ್ಪತನಾಲ್ಕುಬಾಡದಶ್ರೀಮತುರತುನಕಿವಮಂಡಿತ್ತಗೆಯ
- 29 ನಾದಿಸಂಸಿದ್ಧಸ್ವಯಂಭುಮೂಲಸ್ಥಾನಮಚ್ಚೇ||ಐತಿ
- 30 ದೇವಗ್ಗಂಪೂರ್ವಮಾರ್ಯಾದೆಯಿಂದಜೀರ್ಣೋದ್ಧಾರಕ್ಕೆಶ್ರೀಮ
- 31 ತುಮಚ್ಚೇ||ಐತಿಮಾಳಸೌಂಡಂಪಡಿಸಲಿಸಿದಗಟ್ಟೆಮತ್ತ
- 32 ಬೆದಲೆಮತ್ತಳಿಸಾಯಿರಬಳ್ಳಿಯತೋಟಬಂದುಗಾಣಹ
- 33 ತ್ತುಮನೆಯನೆಲಸ್ಥಾನಾನ್ತಿದರ್ವಮನಾನನೊಬ್ಬಂಪ್ರತಿ
- 34 ಪಾಳಿಸಿದಂಗೆಸಾಯಿಕವಿಲೆಯಂಕೋಡುಂತೋಳಗುಮಂಪೂ
- 35 ನ್ನಲುಕಟ್ಟುಗಂಗೆಯತಡಿಯಲುಸಾಸಿರ್ವಬ್ಬಾರ್ಥಣಗದಾ
- 36 ನಂಗೆಯ್ದುಕೊಟ್ಟುಳಂಈಧರ್ಮವನಾನನೊಪ್ಪನಟೆದಂಸಾಯಿರ
- 37 ಕವಿಲೆಯಂಗೆಯತಡಿಯಲುಸ್ವಹಸ್ತದಿಂಕೊಂದಪಾತಕನಕ್ಕುಂ

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ಅದೇ ಕಲ್ಲೇಶ್ವರ ದೇವಾಲಯದೊಳಗೆ ಇರುವ ಶಾಸನದ ಎಡಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದು.

5'-0" × 0'-9"

- 1 ಶ್ರೀಮತ್ತೇಜಶಿವಬ್ರಹ್ಮೇಶ್ವ
- 2 ರಸುತಂಸೌಜನ್ಯಸಿ
- 3 ಕ್ಷಾದಿಪಂಸೋಮಾದ್ಯಷ್ಟಕಂ
- 4 ರಿಯಪ್ಪಭವಭಕ್ತಂತತ್ವ
- 5 . . . ಕ್ತಪ್ರವಾರೋ
- 6 . . . ನೆನಿಸಿದ್ಧರತ್ನಕಿವ
- 7 ಯೋಗೀಂದ್ರಾತ್ಮಜಾತಂಗು
- 8 ಷೋದ್ಧಾಮಂಶ್ರೀವರಕಾಂತನ
- 9 ನ್ತಕಿವದೇವಂಧಮ್ಯಧರ್ಮಾ
- 10 ತ್ಯಜ್ಯಅನ್ತೆನಿದ್ಧನನ್ತಮುನಿ
- 11 ಪುಂಗವನಾಶ್ರಿತಕಾಮಧೇ
- 12 ನುಚೈರಂತಯತಿಪ್ರಭಾವತ
- 13 ವಸಾದಪಯೋರುಹಯು
- 14 ಗಭ್ಯಂಗನತ್ಯಂತವಚೋವಿದಂವ
- 15 ಯದತಾಯುನೇತಾನೇದ್ಭೈ
- 16 ಯುರ್ಮೇರುಗಾದಂತನಯಂಗು
- 17 ಷಾಂಬುನಿಧಿರತ್ನಕಿವೋತ್ತಮ
- 18 ಮಪ್ಪನಾಮದಿ||ನಗೈದ್ಧರ
- 19 ನನ್ತಕಿವಮುನಿಜಗ
- 20 ಸ್ತುತಮಚ್ಚೇದಿಪುನಂಚಮೇವರ್ತ್ತಿ
- 21 . . ವಿನಗಣಿತಮಾಸ್ಥಾ
- 22 ನಕಗ್ರಗಣ್ಯನೂರ್ಜಿತ
- 23 . . ಶಕಿಸಂಜೀವಿತ
- 24 ಚರಿತಾರ್ಥಂಕಲಿದೇವತಾ
- 25 ಲಯಮನಂತಾಮೇರುಮಂ

- 26 ಪೋಲ್ವದುಂಸ್ಥಿರವಾಗಲುಸಲೆ
- 27 ವಾಡಿಸಿಟ್ಟುಬನಮಂದೇವಂ
- 28 ದ್ರನುದ್ಯಾನದೊಳುಸರಿ
- 29 ಯಂನಿವಿಕ್ರಿಸಿತೀರ್ತ್ತಗೊಂತಮ
- 30 ನದಂಸದ್ಗಂಗೇಗೋದಾವರಿದೊ
- 31 ರೆಯಂಸಾಡಿಸಿದಂತನಂತ
- 32 ಮುನಿಪಂದಿಗ್ವರ್ತಿಕೀರ್ತಿಗು
- 33 ಯಂಪ್ರಿಯದಿಂದಿಂತಿವನ
- 34 ಯೆಕಾಪುರುಷಂಗಾಯುಂಮ
- 35 ಹಾಶ್ರಿಯುಂಕೈಯಿದಂಕಾ
- 36 ಯದಕಾಯ್ವಪಾಬಗೈಕುರುಕ್ಷೆ
- 37 ತ್ರಂಗಳೊಳುವಾರಣಾಸಿಯೊಳೆ
- 38 ಕ್ಷೋಟಮುನೀಂದ್ರರಂಕವಿಲೆಯಂವೇ
- 39 ದಧೈರಂಕೋವದೊಂದಯಸಂ
- 40 ಪೂರ್ವಗುಮೆಂದುಸಾಟಿದವು
- 41 ವೀಶೈಳಾಕ್ಷರಬ್ರಜಿಗಳ||
- 42 ಮೂಚೇಶ್ವರಕ್ಕೆಗದ್ದೆಮತ್ತಂ
- 43 ಬಿದ್ದಲೆಮತ್ತಮಾಧವವೇ
- 44 ವಗ್ಗಗದ್ದೆಮಂಜಿದ್ಧಲೆಮಂ
- 45 ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾ
- 46 ಯೋಹರೇತವಸುಂಧರಾಂ
- 47 ಪಪ್ಪಿವರ್ಷಸಹಸ್ರಾಣಿ
- 48 ವಿಷ್ಣುಯಾಂಜಾಯತೇಶ್ರೀ
- 49 ಮೀಶ್ರೀಕಿವಶ್ರೀ

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ಅದೇ ಕಲ್ಲೇಶ್ವರದೇವಾಲಯದೊಳಗೆ ಇರುವ ಶಾಸನದ ಹಿಂಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದು.

5'-0" × 2'-9"

- 1 ಶ್ರೀಮತು ನಮಸ್ತುಂಗ ಕಿರಸ್ತುಂ
- 2 ಗಚಂದ್ರಚಾಮರತಾರವೆ | ತ್ರೈಲೋ
- 3 ಕೃನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯ
- 4 ಶಂಭವೇ || ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಮನ್ಮಥಸಂ
- 5 ವತ್ಸರದಶ್ರಾವಣಶುದ್ಧ ೧೩ ಅ | ಮಚ್ಚೇಹರಿ

- 6 ಮಾಚಗೌಂಡಸಮಗ ಕಾಮಗೌಂ
- 7 ಡಮುಖ್ಯವಾದ ಕಮ್ಮಾಪುಮೊ
- 8 ದಲಗೌಂಡುಗಳಂ ತಮ್ಮಲೋಕಜ್ಜವಿ
- 9 ಟ್ಟ ದಗಟ್ಟಕಂತಿಬಾಚನು ಶ್ರೀಕಲಿ ಶ್ರೀ ಶ್ರೀ

(ಮುಂದೆ ಸವೆದುಹೋಗಿದೆ)

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ಅದೇ ಮಚ್ಚೇರಿ ಗ್ರಾಮದಲ್ಲಿ ನರಸಿಂಹ ದೇವಾಲಯದ ಮುಂದೆ ಬಿದ್ದ ಕಲ್ಲು (2 ತುಂಡಾಗಿದೆ)

3'-6" × 2'-6"

- 1 ಸ್ವಸ್ತಿ ವಿಜಯಾಭ್ಯುದಯಶಕ ವರುಷ ೧೮೯೦ ಯು
- 2 ಕೀಲಕಸಂವತ್ಸರದ ವಯಿಕಾಖ ಬ ೧೦ ಶುಕ್ರವಾರದಲು

- 3 ಶ್ರೀಮತುಕಾಮಗೌಂಡಸಮಗಮಾಚಗೌಂಡಮಚ್ಚೇರಿ

(ಮಧ್ಯೆಹೋಗಿದೆ)

- 4 ಣಮೇಲಕ್ಕೆ ತಾಂಬುಮ
- 5 ಹಮೂಡಣದೇಗುಲ ಮಿವಹೊಸ . .
- 6 ದಪರೆಯಕೆಡೆಯಧಾರಾಪೂರ್ವಕಮಾ

- 7 ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತವಸುಂಧ
- 8 ರಾಂ | ಸಪ್ಪಿವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ
- 9 ಜಾಯತೇಶ್ರೀಮಿಃ ||

ಕಡೂರ್ ತಾ|| ಕಸಬಾ ಹೋಬಳಿಮಂಚಿ ೯ರಿ ಗ್ರಾಮದಲ್ಲಿರುವ ನಾರಾಯಣಜೋಯಿಸರ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ.
(5 ಹಲಿಗೆ—ಉಂಗುರವಿದೆ.)

(ನಾಗರಾಕ್ಷರ)

1 ಶ್ರೀಗಣಾಧಿಪತಯೇನಮಃ | ಅಖಿಘ್ನ ಮಸ್ತು ನಮಃ
2 ಸ್ತುಂಗಕಿರಶ್ಚಂಜಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ವಲೋಕ್ಯೈ
3 ಸಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ | ಜಮುಂತಿದ್ವಿಪ
4 ವಕ್ತ್ರಸ್ಯಗಂಧಮಂಜಲಪ್ಪವಾಃ | ಪ್ರತ್ಯಕ್ಷಹವಿಜಯೇನೇವಪ್ರ
5 ಪ್ರಾಪ್ತಿವಿರತಚಂಡಿವಾಃ | ನಮಸ್ತಸ್ಮೈವರಾಹಾಯಯೇನಲೀಲೋದ್ಧೃತಾ
6 ಮಹೀ | ಅನುರಾಗವಶೇನೇವಸ್ತುಕ್ಯೈ ಪುಲಕಭೂಷಿತಾಃ | ಅನಿಷ್ಟಗ್ರೀ
7 ಸಂಗಮೋನಾಮಭೂಪಾಮೂಲಗುಣನಂಗಮಃ | ಯಮವಂಶಮಹಾಭೋಧಿಪರಿ
8 ವರ್ಧನಚಂದ್ರವಾಃ | ತಸ್ಯಾತ್ಮಜೋಭೂತ್ಯೈಬುಕ್ಕರಾಜೋರಾಜಸ್ವತೀಚರಂ |
9 ಅಷ್ಟಾಪರದ್ವೀಪವತೀಮಹೀಯೇನಮಹೀಯಸಾ | ರಾಜೇಂದ್ರಶ್ರೀಹರಿಹರಂಬು
10 ಕ್ಕರಾಜೋನುಹೇತ್ವರಃ | ಗೌರ್ಯಾಮಜೇಜನದ್ಧೇವ್ಯಾಮಹಾಸೇನಮ
11 ಥಾತ್ಮಯಂ | ಅಂಭೋಧಿಪರಿಪಾಂಸ್ಯಧ್ವೀಂಶಾಸತೋನಗರೀಮೇವ | ವಿ
12 ಜಯನಗರಾಭಿಧಾನಾಂ ವರನಗರೇವಧಿವಸನ್ನರಾಜೇಂದ್ರಃ |
13 ಸರ್ವದಿಗಧೀಶಮಂಗಳೇನಾಜ್ಞಾಪತ್ರಚ್ಛಲಾತ್ಪದಾಪ್ಯೇನ | ತ
14 ತೋಹರಿಹರಂಜ್ಞಾತೇ ರಾವೋದಶರಥಾದಿವ | ಪ್ರಶಸ್ತುರೇವರಾ
15 ಯಾಖ್ಯಾರಾಜ್ಯಾಂನಿಷ್ಕಂಟಕಾಂಭುವಂ | ಆದಾಮಾದಿವರಾಹತೀವ್ರದಶ
16 ನಾಥಾತೇನಜಾತವ್ರಣಾಪಕ್ವಾತ್ಪನ್ನಗಸಾರ್ವಭೌಮಗರಳಜ್ಞಾಲ್ಪಾ
17 ವಳೇವಿಕಲ್ಪಬಾ | ತಸ್ಯಶ್ರೀಘನಾರಂಭಾಸುರತರಂ ಯದ್ವಾಹುಮಂಡಲಿ
18 ತಾ | ಸಂತಾಪನಿಜಮುಕ್ಷತೀವ್ರವಿಲಸತ್ಪಾಮೋದಿನೀಮೇದಿನೀಯಸ್ಯೈಕಲ
19 ಯಪ್ರಸಂಗೇಸ್ಮೃತಿಮವತರತೋವಿಸ್ತೃತಾರಾಮಕೃಷ್ಣಾ | ಕರ್ಣಾದೀನ್ವರ್ಣ
20 ನಾರ್ಥವಿರಚಯತಿಬಹುರ್ಯಸ್ಯದಾನಾಸದಾನಂ | ಯತ್ಸಾರ್ವಜ್ಞೋನಿವಿ
21 ದ್ಯಾವಿವಿಧಫಲಭ್ಯುತ್ಸರ್ವವಿದ್ಯಾಜ್ಞಾನಾನಾಂ | ಕೇಚಕ್ರಾಪ್ತುನ್ಮಮಾಣಾಂಸರ

22 ನಿರುಪಭವೇಭಾತಿರ್ಯೇನೈವಸ್ಯಏಕಃ | ವರ್ಷಾಣಾಂತ್ರಿಶತಾಧಿಕೇಶಕ್ಯಪ
23 ಸ್ಥಿತ್ಯಾನುಹರಗತೇತ್ರೀಂಜೆಟ್ಟಿಸತಿರ್ವರ್ಧಾರಿಣಿ ತತೋಮೌಖಾಬಾಸೂ
24 ಯಾಗ್ರಹ | ವಕ್ಷ್ಯಂತೇನಾಸೋಭನೆನಸತನಾಗೇನಪ್ರಶಸ್ತೇಗುರೋವಾರೇಪ್ರಾದಿ
25 ತದೇವರಾಗ್ಯಸ್ಯಪತಿಃ ಶಾಸ್ತ್ರೇಂತುಲಾಪೂರಮಃ | ತಸ್ಮಿಂಜಗ್ಮುಷಿರ್ವರ್ಧಾರಿಣಿ
26 ವಿರೋಧ್ಯಾಚ್ಯೇತುಸಂವತ್ಸರೇಜಾತೇ ಕಾರ್ತಿಕಶುಕ್ಲಪಕ್ಷ ರವಿವಾರ ದ್ವಾದಶೀ
27 ವಾಸರೆ | ಬ್ರಹ್ಮಾಂಡವಿಧಿವತ್ಸಹರ್ಷಣವಣಿಗ್ಗುಕ್ಕೊತ್ತರಾಪುಂಗ್ಗಿನೀಶಾಚ್ಯೇಪ್ರಾ
28 ದಿತದೇವರಾಯಸ್ಯಪತಿಃ ಪಂಪಾಪತೇಸ್ಸನಿಧೌ | ವಿಧಾಯತನ್ಮಹಾದಾನ
29 ದ್ವಿತಯಂಸಮಾಹುತಃ | ಪ್ರಾದಾತ್ತತ್ರತ್ಯವಿಪ್ರೇಭ್ಯೋಗ್ರಾಮಾಬಾಸೂರಂಜ್ಞಕೌ |
30 ಮಹಾದಾನದ್ವಯೋಗಾನಾಂಸನ್ಯತ್ಸರ್ವದ್ವಿಜಸ್ಮನಾಂ | ಗೋತ್ರಶಾಖಾನಾಮುಭಾಗವ್ಯವಸ್ಥಾ
31 ಪ್ರಗಲಿಖ್ಯತೇ || ವಿರೋಧಿಸಂವತ್ಸರದರೂಗಾಕಿರಕುದ್ಧಸಸ್ಯಮಿಯಲು ಶ್ರೀಮನ್ಮ
32 ಹಾರಾಜಾಧಿರಾಜನಾಜಸರಪೇಶ್ವರಶ್ರೀವೀರಪ್ರತಾಪದೇವರಾಯಮಹಾರಾ
33 ಯರುತೋಲಾಭಾರಮಹಾದಾನಬ್ರಹ್ಮಾಂಡಮಹಾದಾನ ಅಗ್ರಹಾರದಮಹಾ
34 ಜನಂಗಳಿಗೆಪೊಡವಟ್ಟುಕೊಟ್ಟಧರ್ಮಶಾಸನ ಪ್ರಾಕೃತವರ್ಷ ೧೩೩೦ ವತ್ತನೆಯ
35 ಸರ್ವಧಾರಿಸಂವತ್ಸರದಪ್ರಥಮಮೌಖಾಬಿಹುಳಅವತಾವಾಸಿದೆಯುಗುರುವಾರಸೂರ್ಯಗ್ರ
36 ಹಣವುಳ್ಳಕಾಲದಲ್ಲತೋಲಾಭಾರಮಹಾದಾನದಂಬುತದಂಗಳೊಡನವಾಗಿಧಾರೆಯನೆಪಿ
37 ದುಕೊಟ್ಟ ಅಗ್ರಹಾರದವೃತ್ತಿ ಸೂತರವರಆಚಾರ್ಯರಾದ ಒಂವೃತ್ತಿ
38 ಇಬ್ರಹ್ಮರಜನ ಒಂದಕಂವೃತ್ತಿ ನಸದಸ್ಮರಜನ ಒಂದಕಂವೃತ್ತಿ ೧
39 ಒಮ್ಮತ್ತಿಕ್ಕುಗಳಜನ ಒಂದಕಂವೃತ್ತಿ ಒಳಕಳಸಾಚಾರ್ಯರಿಗೆವೃತ್ತಿ ೧ ಅಂ
40 ತುಯಾಕ್ರರಜನ ಒಂದಕಂವೃತ್ತಿ ಒಂವೃತ್ತಿ ೨ ಒಂವೃತ್ತಿ ಕಂವರಹಗ
41 ದ್ಯಾಣಿ ೨೦೦ ಇಂದೂಬುಹಿರೇಳಗೆ ಆಚಾರ್ಯರುತಿರುವಿದಿವಾನುಭಟ್ಟರಿಗೆ
42 ಮುದಗಿರಿದುನೂತಪುಂಗುಲಂ ಮುಯಗ್ರಾಮ ಒಂದಕಂವೃತ್ತಿ ಇಪಿಕಂ ವರಹಗಂ
43 ಸುಳಿಯಿರುದ್ದವೃತ್ತಿ ಮಂತರಜನ ಒಳಕಂವಿವರಬ್ರಹ್ಮರ
44 ಯಜ್ಞಕೌಶಿಕಪುರುಷೋತ್ತಮಭಟ್ಟ ತ್ರಹಸಿಂಗಭಟ್ಟ ಸ್ವಾಮಿವೃತ್ತಿವೈ

IIb—

- 45 ದ್ವಾರೀತರ್ತಾರ್ಕಿಕಯಜ್ಞಸೂನುಹಪಣಾಚಾರ್ಯಸ್ಯೈಕಾವೃತ್ತಿಃ|ಯಜುಃವಾ
46 ಧೂಳಿಚನ್ಯುತಾರ್ಯಯಜ್ಞಸೂನುಹೋಣಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ|ಋಕ್ಪುಷ್ಪವೇದಿವದ್ಧಿ
47 ಭಟ್ಟಾತ್ಮಜಸಂಯುಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ|ಯಜುರಾತ್ರೇಯನಾಗವೇದಜದೇವರುಭಟ್ಟಸ್ಯೈಕಾ
48 ವೃತ್ತಿಃ|ಬುಗುಹಾರೀತಕಲ್ಲಬಂಡ್ಯಾತ್ಮಜಸಂಯುಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ|ಯಜುರ್ಹಾ
49 ರೀತಲಕ್ಷ್ಮಣಭಟ್ಟಜಪಧಾನಿಸ್ಯೈಕಾವೃತ್ತಿಃ|ಯಜುರ್ಬಾದರಾಮಣಪೋ
50 ಚಂಣಾತ್ಮಜವಿಷ್ಣುಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ|ಋಗಾತ್ರೇಯಕೇಶವಭಟ್ಟಾತ್ಮಜವಿ
51 ರೂಪಾಕ್ಷಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ|ಶುಕ್ಲಯಜುಃಕೌಂಡಿನ್ಯವಿಷ್ಣುಭಟ್ಟಜಸಂಯು
52 ಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ|ಗೌತಮಃ ಕಾಣ್ವಶಾಖೀನಾಗಣಾತ್ಮಜಸಂಯುಭಟ್ಟಸ್ಯೈಕಾ
53 ವೃತ್ತಿಃ|ಸಾಮಕಾತ್ರೇಯಹರಿಕೃಷ್ಣಾತ್ಮಜಪಾಡಿಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ|ಬುಗು
54 ದುದಗ್ಧಾವಮುಣಜಗೋಪಣಸ್ಯೈಕಾವೃತ್ತಿಃ|ಯಜುರ್ಜಾಮದಜ್ಞಃಗೋಪಣಜ
55 ನಾಗುಣಸ್ಯೈಕಾವೃತ್ತಿಃ||ಯಜುಃಕಾಶ್ಯಪಲಕ್ಷ್ಮಣಭಟ್ಟಜಮಲ್ಲಯಜ್ಞಸ್ಯೈ
56 ಕಾವೃತ್ತಿಃ|ಮುಗ್ಧರದ್ವಾಜಹರಿಭಟ್ಟ [ಜ] ಹರಿಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ|ಋಕ್ಪುಷ್ಪ
57 ನ್ಯಾಲೂಲಭಟ್ಟಜಕೇಶವಭಟ್ಟ ಸ್ಯೈಕಾವೃತ್ತಿಃ|ಋಕ್ಪುಷ್ಪಕಶೀಗಯಭಟ್ಟಜ
58 ಲಾಣ್ಯಯ ಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ|ಋಕ್ಪುಷ್ಪಪಂಚರಿಭಟ್ಟಜವಿಷ್ಣುಭಟ್ಟಸ್ಯೈಕಾ
59 ವೃತ್ತಿಃ|ಯಜುಃಕೌಷಿಕನಾರಾಯಣಾತ್ಮಜವದ್ಧಿಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ|ಯಜುಃ
60 ಕೌಂಡಿಸ್ವರೂಪಿಭಟ್ಟಾತ್ಮಜವಿಶ್ವೇಶ್ವರಸ್ಯೈಕಾವೃತ್ತಿಃ|ಯಜುಃ ಕಾಶ್ಯಪವಿಶ್ವೇಶ್ವರ
61 ಭಟ್ಟಜತಲ್ಲಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ|ಯಜುರ್ಬಾದರಾಮಜಃ ಜಗನ್ನಾಥಾತ್ಮಜ
62 ನಂತಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ|ಯಜುರಾತ್ರೇಯವದ್ಧಿಭಟ್ಟಜಕಾಮದೇವಸ್ಯೈಕಾ
63 ವೃತ್ತಿಃ|ಯಜುರ್ವಾಧೂಳವಲ್ಲಭಾರ್ಯಜಲಕ್ಷ್ಮಣಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ|ಯಜುರ್ಹಾರೀ
64 ತಃಕಾಮಯಾರ್ಯಜನಾಗಯಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ|ಯಜುರ್ಬಾದರಾಮಜವದ್ಧಿಯಜ್ಞಸೂ
65 ನುಸೋಮನಾಥಸ್ಯೈಕಾವೃತ್ತಿಃ|ಅಂತುಖ್ಯಕರು ಸವಸ್ತರುಬುತ್ವಿ
66 ಕ್ಕುಗಳುಕಲಾಚಾರ್ಯರುಸಹಜನ ಇಪ್ಪತ್ತೇಳ
67 ಕ್ಕಾವೃತ್ತಿಃ ೨೭ ಇಪ್ಪತ್ತೇಳಕ್ಕವರಹಗದ್ಯಾಣ ೧೧೦

IIIa—

- 68 ನೂಣಮಂಭತ್ತುಬ್ರಹ್ಮಾಂಷಮಾಧಾನತದಂಗಳೂದಾನವಾಗಿ
69 ಧಾರೆಯನಿಹಿದುಕೊಟ್ಟವೃತ್ತಿಮಂತಬ್ರಾಹ್ಮರು ಆಚಾರ್ಯರು ಋ
70 ಗ್ವಸಿಷ್ಯ ಸ್ತುತಿಪಯಜ್ಞಸೂನುಗಂಗಾಧರಯಜ್ಞಸ್ಯೈಕಾ
71 ಸ್ತೋತ್ರವೃತ್ತಯಃ|ಬ್ರಹ್ಮಸ್ಯಯಜುರ್ನಿಕುಂಡಿವದ್ಧಿಭಟ್ಟಜ
72 ಕೃಷ್ಣಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ||ಸದಸ್ಯಯಜುರ್ಹಾರೀತರ್ತಾರ್ಕಿಕ
73 ಕಯಜ್ಞಸೂನುಹ ಪಣಾಚಾರ್ಯಸ್ಯೈಕಾವೃತ್ತಿಃ|ಬುತ್ವಿಕ್ವಚತು
74 ವಿಂಶತಿಜನಾನಾಂವೃತ್ತಿಭಾಗೋಲಖ್ಯತೆ|ಋಕ್ಪುಷ್ಪರೀತಧರಣಿಭ
75 ಟ್ವಾತ್ಮಜವಿಷ್ಣುಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ|ಋಗ್ವಿಶ್ವಾಮಿತ್ರಗೋತ್ರಜ
76 ರಾಮೇಶ್ವರಭಟ್ಟಾತ್ಮಜಹರಿಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ|ಋಕ್ಪುಷ್ಪ
77 ಸಭಾರ್ಗವಕೃಷ್ಣಭಟ್ಟಾತ್ಮಜತೀರ್ಥಾಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ
78 ಋಕ್ಪುಷ್ಪಗೋತ್ರಜಸ್ಯಸಿಂಹಭಟ್ಟಾತ್ಮಜಪಂಚರಿಭಟ್ಟ
79 ಸ್ಯೈಕಾವೃತ್ತಿಃ|ಋಕ್ಪುಷ್ಪರಗ್ವಗೋತ್ರಸ್ಯಶಿರಾಮಭಟ್ಟಾತ್ಮ
ಜಪಾಡಿಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ|ಋಕ್ಪುಷ್ಪಗೋತ್ರಸ್ಯವೇದೇಶ
81 ಭಟ್ಟಾತ್ಮಜಶ್ರೀಧರಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ|ಯಜುರ್ಗೌತಮ
82 ಜನಾರ್ದನಭಟ್ಟಾತ್ಮಜಲಿಂಗಣಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ|ಯಜುರ್ಗೌ
83 ತಮಗೋತ್ರಸ್ಯಕೇಶವಭಟ್ಟಾತ್ಮಜ ಕೃಷ್ಣಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ|ಯ
84 ಜುಃಕಾಶ್ಯಪಗೋತ್ರಜನೋಮನಾಥಯಜ್ಞಸೂನುಅಧ್ವರಿದೀಕ್ಷಿ

IIIb—

- 85 ತಸ್ಯೈಕಾವೃತ್ತಿಃ|ಯಜುಃ ಕೌಂಡಿಸ್ಯಗೋತ್ರಸ್ಯಪೋಚಂಣಾರ್ಯಜ
86 ಪರಿದೀಕ್ಷಿತಸ್ಯೈಕಾವೃತ್ತಿಃ|ಯಜುರ್ಹಾರೀತಸ್ಯವದ್ಧಿವ
87 ರ್ವುಜಪಿಲ್ಲುಪೊರ್ವುಸ್ಯೈಕಾವೃತ್ತಿಃ|ಯಜುಃಕಾಶ್ಯಪಗೋತ್ರಜ
88 ಅಚ್ಯುತಭಟ್ಟಾತ್ಮಜಪೈಲಾರಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ|ಋಕ್ಪು
89 ಗ್ವಗೋತ್ರಸ್ಯಶ್ರೀಧರಭಟ್ಟಾತ್ಮಜಸಂಯುಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ|ಯ
90 ಋಕ್ಪುಷ್ಪಗೋತ್ರಸ್ಯಸಾಗಂಣಾರ್ಯಜನಾಗುಣಸ್ಯೈಕಾವೃ
91 ತ್ತಿಃ|ಯಜುಃಕೌಂಡಿಸ್ಯಗೋತ್ರಸ್ಯಕೊಂಮಾವರ್ವು ಸೂನುವೇದೋರ್ವು
92 ಸ್ಯೈಕಾವೃತ್ತಿಃ|ಯಜುರ್ಜಾಮದಗ್ಧಾವತ್ಸವಾಚಸ್ವತಿಪುತ್ರ

- 93 ಸೃಜನತತ್ತ್ವಪ್ರಭುತ್ವಸ್ಯೈಕಾವೃತ್ತಿಃ | ಋಗಾತ್ಮೇ [ಯ] ಗೋತ್ರಸ್ಯಮಾಯಾ
94 ಣಾರ್ಯಜಲಿಂಗಣಸ್ಯೈಕಾವೃತ್ತಿಃ | ಸಾಮಕಾಶ್ಯಧರಣಿ
95 ದೇವಾತ್ಮಜಬಾಚಾಣಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ | ಸಾಮವಸಿದ್ಧಗೋತ್ರ
96 ದಂಷಾಯಕಯಜ್ಞಸೂಸುಸಾಯಿದೀಕ್ಷಿತಸ್ಯೈಕಾವೃತ್ತಿಃ | ಋಷಿ
97 ನಭಾರ್ಗವಗಂಗಾಧರಭಟ್ಟತ್ವಜವಿಠ್ಠಾನ್ಯಸ್ಯೈಕಾವೃತ್ತಿಃ |
98 ಯಜುರ್ಕಾಶ್ಯಪಪೋಚಾಚಾರ್ಯಜನ್ಯಸಿಂಹಾರಾಧ್ಯಸ್ಯೈ
99 ಕಾವೃತ್ತಿಃ | ಯಜುರ್ಭಾರದವ್ಯಜನರಹರಿಭಟ್ಟಜಮಲ್ಲಿ
100 ಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ | ಯಜುರ್ಹಾರೀತಪಿಂನಯಜ್ಞಸೂಸು

IVa—

- 101 ಯಮಲಿದೀಕ್ಷಿತಸ್ಯೈಕಾವೃತ್ತಿಃ | ಯಜುರ್ಭಾರದವ್ಯಜನ್ಯಸಿಂ
102 ಹಭಟ್ಟಜಮೈಲಾರಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ | ಇತಿಚತುರ್ವಿಂಶತಿಋತ್ವಿ
103 ಗ್ವನಾಂಚತುರ್ವಿಂಶತಿವೃತ್ತಯಃ ಸಹಸ್ರಕಲಶಾಚಾರ್ಯಯಜುಃ
104 ಶ್ರೀವತ್ಸತಿಪ್ರವೋಯು ಬೋಲ್ಲವೋಯುಸ್ಯೈಕಾವೃತ್ತಿಃ | ಅಂತುಬ್ರ
105 ಹ್ಯಾಂಜದಾನದಆಚಾರ್ಯರುಬ್ರಹ್ಮರುಸದಸ್ಯರುಋತ್ವಿಕ್ಕುಗಳುಕಲಶಾ
106 ಚಾರ್ಯರುಸಹಬ್ರಹ್ಮರಜನಂಕಂಪೃತ್ತಿಕ್ಕಂಕಂವರಹಗಂಭಂ ಉಭಯಂ
107 ತುಲಾಭಾರಬ್ರಂಹ್ಮಾಂಜದಾನದ ಆಚಾರ್ಯಬ್ರಹ್ಮರುಸದಸ್ಯರುಋತ್ವಿಕ್ಕುಗಳು
108 ಕಲಶಾಚಾರ್ಯರುಸಹಬ್ರಹ್ಮರಜನಂಕಂಪೃತ್ತಿಕ್ಕಂಕಂವರಹಗದ್ಯ
109 ಣೀಕ್ಷಿತವತ್ಸಕ್ಕಂಹೋಯಿಸಳನಾಡಆಸಂದಿಯವೇಂಠೆಯದಲಗ್ಗು ನೂರಿ
110 ಯಸಾವಮನಹೋಬಳಿಯಹಿರಿಯಬಾಸೂರಚಿಕ್ಕಬಾಸೂರಗ್ರಾ
111 ಮವರಡಕಂ ಆಳರೇಬಿಂಕಂಕಂ ಹುಟ್ಟುವಳಿಮೂನೂಟಮೂವ
112 ತ್ತಕ್ಕೆತೊಲಾಭಾರಮಹಾದಾನಬ್ರಹ್ಮಾಂಜಮಹಾದಾನತದಂಗಳೂದಾನ
113 ವಾಗಿ ಅಭಿನಸಪ್ರತಾಪದೇವರಾಯಪುರವಾದಹಿರಿಯಬಾಸೂರುಚಿಕ್ಕಬಾ
114 ಸೂರುಗ್ರಾವಂವಂಡಕೆಸಲವಚತಸ್ಸುಮೆಯವಿವರಹಿರಿಯಬಾಸೂರ
115 ಬಿಸಿಲಹಿಯನಡುವಣಿಸೀಮೆಯವಿವರ | ಈಶಾನ್ಯಾದಿಯಾಗಿತೆ
116 ಕಮುಂತಾಗಿನಡೆದಮೂಡಣಸೀಮೆಬಡಗಟ್ಟೆಯ ಬಡಗಣ
117 ಕೋಡಿಯಬಳಿಯಕಲ್ಲು | ಅಲ್ಲಿಂದಂತಂಕಲುಬಡಗಟ್ಟೆಯ ಆಯೆ
118 ಹಿಯಿಸೀಮೆ | ಅಲ್ಲಿಂದಂತಂಕಲುಹಳ್ಳದತೆಂಕಣವನಗದಮಳೆಯನಟ್ಟಕ
119 ಳ್ಲು ಅಲ್ಲಿಂದಂತಂಕಲುದಾರಿಯಬಿದ್ದಕಲ್ಲು | ಅಲ್ಲಿಂದಂತಂಕಲು
120 ಬಡಗಟ್ಟು | ಅಲ್ಲಿಂದಂತಂಕಲು ಮಂಜಗಲ್ಲಿಯೊಳಗಣಹಾಸ
121 ಹಿಂತಲ್ಲಿಂದಂತಂಕಲುಮುರುಹಿನಮೂಲೆಯಜವಳಿಗಲ್ಲಿನಮುಂದಣ
122 ನೆಟ್ಟಕಲ್ಲುಹಿರಿಯಬಾಸೂರಕರಿಯಸಾಗಣಂಕನಹಳ್ಳನಡು
123 ವಣಿಸೀಮೆಯವಿವರಮೂಡಲಾದಿಯಾಗಿಪಡುವಮುಂತಾಗಿತೆ ಕಣಜ
124 ವಳಿಗಲ್ಲುಅಲ್ಲಿಂದಪಡುವಲು ಪೆದ್ದಾರಿಯಮೂಡಣಕಟ್ಟಕಲ್ಲು ಅ
125 ಳ್ಲಿಂದಂತಂಕಲುಚಿಕ್ಕಬಾಸೂರಮಂಜೇರಿನಡುವಣಿಸೀಮೆಯವಿವರತೆಂ
126 ಕಮುಂತಾಗಿಬೆಳುವಲದಕೆಹಿಯೊಳಗಣನಟ್ಟಸಾಲಗಲ್ಲು ಅಲ್ಲಿಂ
127 ದಂತಂಕಲುಆಗ್ನೇಯದಮೂಲೆಯನಟ್ಟಕಲ್ಲುಅಲ್ಲಿಂದಪಡುವಲು
128 ನಡೆದತೆಂಕಣಸೀಮೆಚಿಕ್ಕಬಾಸೂರಕಾಮಸಾಗರದನಡುವಣಿಸೀ
129 ಮೆಯವಿವರಕೊಳನಮುಗ್ಗುಡ್ಡೆಯನಟ್ಟಕಲ್ಲುಅಲ್ಲಿಂದಪಡು
130 ವಲುಚಿಕ್ಕಬಾಸೂರಲುಪ್ಪುಹುಣಿಸಮನಮೂಡಿಸೀಮೆಯವಿ
131 ವರಅಲ್ಲಿಂದಂತಂಕಲಾದಿಬಡಗಮುಂತಾಗಿವಿದ್ದಮೊಡಿಯಕೆ
132 ಳಗಣನಟ್ಟಕಲ್ಲುಅಲ್ಲಿಂದಬಡಗಲುಕಲನಹಳ್ಳದಬಳಿ
133 ಯವೊರಡೆ | ಅಲ್ಲಿಂದಬಡಗಲು ಕೊಳನಬಿದ್ದಕಲ್ಲು
134 ಅಲ್ಲಿಂದಪಡುವಲುಸಾಲುಗೊಳಮೇರೇಅಲ್ಲಿಂದಪಡುವ
135 ಉನ್ನೆಮುತ್ಯದಹಾಸಲೆಅಲ್ಲಿಂದಬಡಗಲುಹಿರಿಯಬಾಸೂ
136 ರಕಾಮನಕೆಹಿಯನಡುವಣಿಸೀಮೆಯವಿವರಹ
137 ಳ್ದೊಳಗಣವಂತೆಗಲ್ಲುಅಲ್ಲಿಂದಬಡಗಲುಕಗ್ಗಲ್ಲ
138 ಹಳ್ಳದೊಳಗಣಬೆಳುವರಅಲ್ಲಿಂದಬಡಗಲುಮಾಯವ್ವ
139 ದಮೂಲೆಯನಟ್ಟಕಲ್ಲು ಅಲ್ಲಿಂದಮೂಡಲುಹಿರಿಯಬಾಸೂರ
140 ಕೆದಗೆಹಿಯನಡುವಣಿಸೀಮೆಯವರಅಲ್ಲಿಂದಪಡುವಲಾದಿಮೂ
141 ಡಮುಂತಾಗಿಈಶಾನ್ಯದಹಳ್ಳದಮೂಡಣನಟ್ಟಕಲ್ಲುಪರಿಯಂತ
142 ನಟ್ಟಸಾಲುಗಲ್ಲೆಸೀಮೆಇಂತೀಚತಸ್ಸುಮೆಯೊಳಗುಳ್ಳನಿಧಿನಿಕ್ಷೇಪ

- 143 ಜಲಪಾಪಾಣಾಕ್ಷೀಣಿಗಾಮಿಸಿದ್ಧ ಸಾಧ್ಯಾಪ್ಯಭೋಗತೇಜಸ್ವಾ
 144 ಮೃಸಹಿತವಾಗಿಪಂಪಾಕ್ಷೇತ್ರದಲುಕ್ರೀವಿರೂಪಾಕ್ಷದೇವರಸನ್ನಿಧಿಯಲುಹಿ
 145 ರಣ್ಯೋದಕಧಾರಾಪೂರ್ವಕಚಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಯಾಗಿತುಲಾಭಾರದಬ್ರಹ್ಮಾಂಸದಾನದ
 146 ಪ್ರತಾಪದೇವರಾಯ ಪುರವಾದಸರ್ವವ್ಯಾನ್ಯಾಸಗ್ರಹಾರವಾಗಿತುಲಾಭಾರ
 147 ದಮಹಾಜನಂಗಳಿಗೆವಿರೋಧಿಸಂವತ್ಸರದಕಾರ್ತಿಕಕರುದ್ಧಪಾಡ್ಯಲರಭ್ಯ
 148 ಬಹ್ಮಾಂಸದಾನದಮಹಾಜನಂಗಳಿಗೆವಿರೋಧಿಸಂವತ್ಸರದಕಾರ್ತಿಕಕರು
 149 ದ್ವಾದ್ಯಾಂತೀಆರಭ್ಯವಾಗಿಧಾರೆಯನೆಪದುಕೊಟ್ಟ ವುಸುಖದಿಂಭೋಗಿಸುವುದು
 150 ಶ್ರೀವಿರೂಪಾಕ್ಷದೇವರಾಣಿ | ದಾನಪಾಲನಯೋರ್ಮಧ್ಯದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಂ | ದಾನಾ
 151 ತ್ವಗಮವಾಪ್ನೋತಿಪಾಲನಾದಚ್ಯುತಂಪದಂ | ಏಕೈವಭಗಿನೀಲೋಕೇಸರ್ವಪಾಮೇವಭೂ
 152 ಭಃಜಾಂ | ಸಭೋಗ್ಯಾನಕರಗ್ರಾಹ್ಯಾವಿಪ್ರದತ್ತಾ ವಸೂಧರಾಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತವಸುಂ
 153 ಧಾರಾಂ | ಪಷ್ಕಿರ್ವರ್ಪಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ | ಸಾಮಾನ್ಯೋಯಂಧರ್ಮಸೇತುರ್ವ್ಯಪಾಣಾಂಕಾಲೇ
 ಕಾಲೇಪಾ
 154 ಲನೀಯೋಭವದ್ಭಿಃ | ಸರ್ವಾನೇತಾನಾನ್ಭಾವಿಸಂಪಾರ್ಥಿವೇಂದ್ರಾಭಯೋಭಯೋಯಾಚತೇರಾಮಚಂದ್ರಃ |
 155 ಶಾಸನಲೇಖಕಃ
 156 ಲಿಖಿತಂರುಚಿರಾಕ್ಷರಂ . | ಶ್ರೀಸಂಗಮೇಶ್ವರ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ
 157 ಶ್ರೀವಿರೂಪಾಕ್ಷ

35

ಅದೇ ನರಸಿಂಹಜೋಯಿಸರ ಮನೆಯಲ್ಲಿ ಓಲೆ ಪುಸ್ತಕದಲ್ಲಿ ಬರೆದಿಟ್ಟಿದ್ದ ತಾಮ್ರಶಾಸನದ ನಕಲು.

I (ಮುಂಭಾಗ)

- 1 ಕುಂಭಮಸ್ತು | ನಮಸ್ತುಂಗಕಿರಶ್ವಂಜಿಚಂದ್ರಚಾಮರಚಾರಮೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ||
 2 ಜಯತ್ಯನಾದಿನಿಧನಃ ಶ್ರೀಮಾರ್ಜುನಾಚ್ಯಂದಸೂಕರಃ | ಯಸ್ಯದಂಷ್ಟ್ರಾಪ್ರಮೃಣಾಳೇನಜಜ್ಞಾ ನೂತನಮಂಕಜಂ | ಸ್ಯ
 3 ಸ್ತುಕ್ರೀಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಶಕವರ್ಷ ೧೫೬೪ ಸಂದವರ್ತಮಾನನಂದನಸಂವತ್ಸರದಭಾದ್ರಪದ
 4 ಶುದ್ಧ ೧೫ ಭಾವಮಾಸರದಲ್ಲಿ ಶ್ರೀಮತ್ಪರಮಹಂಸಪರಿವ್ರಾಜಕಾಚಾರ್ಯ ವರ್ಯಪದವಾಕ್ಯಪ್ರಮಾಣಪರಾವಾರಪಾರಿ
 5 ಣಯಮನಿಯವಾಧ್ಯಾಪ್ಯಾಂಗಯೋಗನಿರತರಾದಶೃಂಗೇರಿಪುರದಶ್ರೀಸಚ್ಚಿದಾನಂದಭಾರತೀಸ್ವಾಮಿಗ
 6 ಳವರೂಪಾರ್ವದಲ್ಲಿವಿದ್ಯಾರಣ್ಯಶ್ರೀಪಾದಂಗಳಿಗೆಹರಿಹರಮಹಾರಾಯರುವಿದ್ಯಾರಣ್ಯಪುರದಲ್ಲಿ ನೂ
 7 ರುವೃತ್ತಿಯನ್ನು ಆಗ್ರಹಾರವಾಡಿಸಮರ್ಪಿಸಿದಲ್ಲಿಕಾಲವಶದಿಂದವಿಶಕಲಿತವಾಗಿಪ್ರಜಾಧರ್ಮ
 8 ದವರೂಪಭೂಮಿಗಳಿಗೆಪೂಗಾರಾಮಗಳಹಾಕಿಕೊಂಡುಬರುತ್ತಿದ್ದಲ್ಲಿಕೆಳದಿವಪ್ಪನಾಯಕರು ಪುನರು
 9 ದ್ಧಾರವಮಾಡಿಶಭೂಮಿಗಳನ್ನುವಿಚಾರಿಸಿಮುಠಾಪ್ರಕಾರದಲ್ಲಿಆಗ್ರಹಾರವಮಾಡಬೇಕೆಂದುನಮಗೆಹೇಳಿಕೊಂಡುನಂವು
 10 ಧರ್ಮಸಂಸ್ಥಾನವನ್ನು ಪರಿರಕ್ಷಿಸಿಕೊಂಡುಬಾಹಕಮಯದಲ್ಲಿಕಾರ್ಯಪಗೇತಾದ್ರದಆಪ್ತಲಾಯನಸೂತ್ರದಯುಕ್ತಾ

(ಹಿಂಭಾಗ)

- 11 ಖೆಯಬಂಕನಕಟ್ಟಿಯನಾರಾಯಣಭಟ್ಟರಮಗತಿರುಮಲಭಟ್ಟರಿಗಮಾಲಿಸ್ತದಾನಪಟ್ಟಿಯಕ್ರಮವೆಂತೆಂದರೆ ವಿದ್ಯಾರಣ್ಯ
 12 ಪುರದಲ್ಲಿವಿದ್ಯವಿವರಣೆಯಿರುವದಾಶಾಸನಸ್ಥವೃತ್ತಿಯುಪೋಗಿನಿವುಗೆಮಾಲಿಸ್ತಪ್ರಥಮಕಲ್ಪಿತವಾದವೃತ್ತಿ ೧ಕ್ಕೆಗ ೧೫
 13 ಹದಿನೈದುನರಹಕ್ಕೆಕ್ಷೇತ್ರದೇವರಸುಲಭಾಗದನಾಡದೇವಗೋಡಬೇಡಂಪುಣನಕುಳದಲ್ಲಿಭತ್ತಲಿಂನಡುಭಾಗದನಾಡ
 14 ಸೂರಬೋಯಣ್ಣನಕುಳದಲ್ಲಿಲಿಂ ೩೪ ಉಭಯಲಿಂ ೪೦ ನಾಲ್ವತ್ತುತೋಟಕೆಳಭಾಗದನಾಡಹಾಲಂದೂರಕೋಡ
 15 ಗದ್ದೆಯಲ್ಲಿಅಡಿಕೆಮರಂಪೊಂದುಸಾವಿರಈವೃತ್ತಿಗೆಸಲುವಮನೆವಿದ್ಯಾರಣ್ಯಪುರದಮೂಡಣಸಾಲಿನಲ್ಲಿಲಿಂ
 16 ಣಗಳಿವಿಶ್ವನಾಥಭಟ್ಟರಮಯಿನಂದಂಬಡಗಲಾಗಿಕಟ್ಟುವನಿವೇಶನದಿಂದಂತೆಕಲಾಗಮನೆಂದಕೆ
 17 ಕೋಲು೧೫ಹದಿನೈದುಮನೆನಿವೇಶನಸಹಾಜೋವೋಪರಾಗಪುಣ್ಯಕಾಲದಲ್ಲಿಶ್ರೀವಿದ್ಯಾಶಂಕರಪ್ರೀತ್ಯರ್ಥವಾ
 18 ಗಿಸಹಿರಣ್ಯೋದಕಧಾರಾಪೂರ್ವಕವಾಗಿಈತೋಟಕೆಳುಮಚತುಃಸೀಮೆವಿವರಮೂಡಲುಗದ್ದೆಯಿಂದಪಡುವಲು
 ತಂಕಲುಗ
 19 ದ್ದೆ ಹಿಂದಂಬಡಗಲುಪಡುವಲುಗದ್ದೆವಳಗೆನೆಟ್ಟಕಲ್ಲಿಂದಂಈಗ್ರಹಾರಾಮಕ್ಷೇತ್ರದವೊಳಗುಳ್ಳನಿಧಿವಿಕ್ಷೇಪಜಲಪಾಪಾಣಾಕ್ಷೀ
 20 ಣಿಗಾಮಿಸಿದ್ಧ ಸಾಧ್ಯಗಳಂಜಿಪ್ಯಭೋಗತೇಜಸ್ವಾಮ್ಯವನ್ನು ಈಕ್ಷೇತ್ರಕ್ಕೆ ಮನೆಹಾಡ್ಯಸಹಾನಿವುನಿಮ
 21 ಸಂತಾನಸಾರಂಪರ್ಯವಾಗಿಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಗಳಾಗಿವುಬಂದಿನುಭವಿಸಿಕೊಂಡುಸಮಯವಿಳೇಪಗಳಲ್ಲಿ

II (ಮುಂಭಾಗ)

- 22 . . . ಕ್ರಿಯದಾನವರ್ತನವಸಲಿಸಿಕೊಂಡುಹಿರಿಯೊಂದುಮಾಲಿಸ್ತಶಾಸನಸ್ಥವೃತ್ತಿಭೂದಾನ
 23 ಅದಿತ್ಯಚಂದ್ರಾನನಿಲೋನಲಕ್ಷ ದ್ಯುಭೂಮಿರಾಪೋಷ್ಯದಯಂಯಮುಕ್ತ ಅಹರ್ವಾತ್ರಿಕ್ಷ ಉಭೇಚಸಂಧ್ಯೇ ಧರ್ಮಜಾನಾ
 ತಿಸ
 24 ರಸ್ಯವೃತ್ತಿಂ | ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತ್ತು ವಸುಂಧರಾಂಪಷ್ಕಿರ್ವರ್ಪಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯ
 ತೇಕ್ರಿಮಿಃ | ದಾನಪಾ
 25 ಲನಯೋರ್ಮಧ್ಯದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಂ | ದಾನಾತ್ಸರ್ವಗಮವಾಪ್ನೋತಿಪಾಲನಾದಚ್ಯುತಂಪದಂ |
 ಕ್ರೀವಿದ್ಯಾರಣಕರ ||

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ಅದೇ ಕಡೂರು ಹೋಬಳಿ ಹೊಸಹಳ್ಳಿಗ್ರಾಮಕ್ಕೆ ಸುಮಾರು ಅರ್ಧ ಮೈಲಿದೂರದಲ್ಲಿ ಬಸವ್ವನಮಗ
ತಿಮ್ಮಯ್ಯನ ಗದ್ದೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—5'×1'

- | | |
|-----------------|--------------------------|
| 1 ಪೃಂಗಲಸಂವ | 7 ಕೊಟ್ಟಲುಂ |
| 2 ತ್ವರದಮಾರ್ಗಸಿರ | 8 ಬಳಿಗದ್ದೆ ಕಲ್ಲುಶ್ರೀಶ್ರೀ |
| 3 ಕುಲೂಶ್ರೀಮ | 9 ಯಿದಕೆಆರುಅಳು |
| 4 ತುವೀರಾಪುರಕಿವ | 10 ಪಿದವರುತಂ |
| 5 ವೊಡೆಯರುಪಟ್ಟಣ | 11 ಮತಾಯಿಗತ |
| 6 ಸಾಮಿಪಾಲಿಸುವಗೆ | 12 ಪಿದವರುಶ್ರೀ |

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ಅದೇ ಹೋಬಳಿ ಯಮ್ಮದೊಡ್ಡಿ ಬಂಗಲೆಯಿಂದ ಕಾಫಿತೋಟಕ್ಕೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿಬೇಚರಾಕ್
ಗ್ರಾಮನಿವೇಶನದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ—4'—6"×1'—6"

- | | |
|------------------------|---------------------------|
| 1 ಶ್ರೀಗಣಾಧಿಪತಯೇನಮಃ | 10 ಲೋಕಾವಾಪ್ತಿಯಾಗಬೇಕೆಂದು |
| 2 ಕುಳಮಸ್ತು ಸ್ವಸ್ತಿಶ್ರೀ | 11 ತಮ್ಮಪ್ರಭುತ್ವಕ್ಕೆಳಗಾದಮ |
| 3 ಜಯಾಭ್ಯುದಯಕಕ | 12 ಲ . ಪಾಳ್ಯದಭೂಮಿಯಲಿ |
| 4 ವರುಷಗಳಿಗಿಂತಿಂಸಂ | 13 \|\| ಹೊಲವನ್ನು ಸರ್ವಮಾನ್ಯ |
| 5 ದಸಾಧಾರಣಸಂವತ್ಸ [೮] | 14 ಪಾಗಿಸೊಮನಾಥದೇವರನ್ನೆ |
| 6 ಕಾರ್ತಿಕಬಿತ್ತಿಶ್ರೀಮತು | 15 ವೇದ್ಯಕ್ಕೆ ಬಿಟ್ಟರ. ಇದಕೆ |
| 7 ಗಿರಿಯಪ್ಪನಾಯ | 16 ಅಳುಪಿದವರುಗುರುದ್ರೋಹಿಗಳು |
| 8 ಕರುತಂಮಸ್ಸಾಮಿತಿರು | 17 ಕಿವದೋಹಿಗಳು |
| 9 ವೆಂಗಳಯ್ಯನವರಿಗೆಪುಣ್ಯ | |

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ಅದೇ ಹೋಬಳಿ ಚಿಕ್ಕರೆಹಳ್ಳಿ ಕಾವಲಿನಲ್ಲಿ ಮಾಸ್ತಿಗುಡಿಯ ಬಳಿ ನಟ್ಟಕಲ್ಲು.

(ಹಳಗನ್ನಡಪರ) (ಬಹಳಸವದಿದೆ)
(ಮೇಲುಭಾಗಹೋಗಿದೆ)

ಪ್ರಮಾಣ—2'—6"×1'—6"

- | | |
|---------------------------|-------------------------|
| 1 . . ಪರ್ಮಾಡಿಗಾವುಣ್ಣನಾದ | 4 ಮಹಾಸತಿಯಾಗಿ |
| 2 . . ಆಪತಿಕಾದುವಲ್ಲಿಸಗ್ಗಲಯ | 5 ಅಕ್ಷಯಸೋಗಮಾನಾಂತರವುಳ್ಳಂ |
| 3 . . . ಅವರಾಸತಿಕಲಿ . . | |

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ಅದೇ ಚಿಕ್ಕರೆಹಳ್ಳಿ ಕಾವಲಿನಲ್ಲಿ ಅಲದ ಮರದ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

3'—6"×1'—6"

- | | |
|-----------------|--------------------|
| 1 ಶ್ರೀಮತುಜೆಕ್ಕಣ | 5 ಬ್ಬರುತಪ್ಪಿದರೆಕ |
| 2 ನಾಯಕರು ಅಂ | 6 ತಯ |
| 3 ನದನಕೆಕೊಟ್ಟ | 7 ತಂದವರು |
| 4 ರುಯಿದಕೆಆರೊ | |

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ಅದೇ ಕಡೂರು ಹೋಬಳಿ ಕಂಪಸಾಗರದಿಂದ ಕಾರೇಹಳ್ಳಿ ಕಾವಲಿಗೆ ಹೋಗುವದಾರಿಯಲ್ಲಿ
ಗುಟ್ಟದಲ್ಲಿ ಬಂಡೆಮೇಲೆ ಬರೆದಿರುವುದು.

3'—6"×3'—6"

- | | |
|-----------------------|-------------------------|
| 1 ಶ್ರೀಮತುಖರಸಂವತ್ಸರದ | 5 ಬಿಟ್ಟಹೊಲ ಇದನು |
| 2 ವಯಿಶಾಖಬಂಗಲುಶ್ರೀಮ | 6 ಅಳುಪಿದವರು ತಂಮತಾ |
| 3 ತುಚಂದಗೌಡನುಕಲ್ಲೇದೇ | 7 ಯಿಗತಪ್ಪಿದವರು ಶ್ರೀಶ್ರೀ |
| 4 ವರಿಗೆನಂದಾದಿಪ್ತಿಗಂದು | |

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ಅದೇ ಹೋಬಳಿ ದೊಂಬರಹಳ್ಳಿ ಹಳವೂರ ನಂಜನ ಮನೆಯ ಹಿತ್ತಲಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

5'x3'

- 1 ಶ್ರೀಮತುದೊಂಬರಗೋರವ
- ನಹಳ್ಳಿಗಿತ್ತಪ್ಪದವನಹಂ
- 3 ಡರನುಗೋವನಿಕ್ಕಿ ದವನಿಗೆ

- 4 ಕೊಟ್ಟರು ಇದಕ್ಕೆ ಆರು
- 5 ಅಳುವಿದವರು ಬಾಯಲಿಗೋಮಾಂ
- 6 ಸತಿಂಬರು ಶಿವದಾಸ

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ಅದೇ ದೊಂಬರಹಳ್ಳಿಯ ಬಳಿ ಗದ್ದೆಯಲ್ಲಿರುವ ಪಾಳಂದೇವಾಲಯದ ನಿವೇಶನದಲ್ಲಿ ಬಿದ್ದಿರುವ ವೀರಗಲ್ಲು.

5'x4'

(ಮೇಲುಭಾಗ ಕೆಳಭಾಗ ಪಾರ್ಶ್ವಸಹ ಬಡೆದು ಹೋಗಿದೆ)

- 1 ವನಾಸನದ ನಾಲ್ಕೇಣಪ ಪಟ್ಟಸನ್ತ
- 2 ಜಿಡೇವಕಿನಿಜಾಧಿನಾಥನನಾನ್ತ ಸತ್ತೊಡೆಬಪ್ಪಗವುಣ್ಣಂ
- 3 ಗಂಪಕಂಭೂನಾಥನ ತೆಯಿಂದಟ್ಟಿ
- 4 ಪಿಜಾ . ಗತಟ್ಟ . ಟಿಯನಟ್ಟಿಯಿಂ

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ಅದೇಹೋಬಳಿ ಕಡೂರುಹಳ್ಳಿ ಗ್ರಾಮದ ಈಶ್ವರದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟಕಲ್ಲು.

4'-6"x2'-2"

- 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಂ ಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾ
- 2 ಜಾಧಿರಾಜಂಪರಮೇಶ್ವರಸತ್ಯಾಶ್ರಯಕುಳ
- 3 ತಿಳಕಳಾಳುಕ್ಕಾಭರಣಶ್ರೀಮತ್ತಿಭುವನಮಲ್ಲದೇವರವಿಜಯರಾ
- 4 ಜ್ಯಮುತ್ತ ರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ಧನಾನೂಚಂದಾಕ್ಷತಾರಂಬರಂತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ
- 5 ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಮಣ್ಣೋಸ್ವರಂದ್ರಾರಾವತೀಪು
- 6 ರವರಾಧೀಸಂಯಾದವಕುಳಂಬರದ್ಭುಮಣಿಸವ್ಯಕ್ತಚೋಡಾ
- 7 ಮಣಿಮಲಪರೋಳ್ಗಂಡಾಧ್ಯನೇಕನಾಮಾವಳೀಸಮಾಲಂಕೃತರಪ್ಪಶ್ರೀ
- 8 ಮತ್ತಿಭುವನನುಲ್ಲ ಪೊಯ್ಸಳದೇವರುಗಂಗವಾಡಿತೊಂಭತ್ತಬಿ
- 9 ಸಾಸಿರಮಂದುಪ್ಪ ನಿಗ್ರಹಕಿಶ್ಕಪ್ರತಿಪಾಳನದಿನಾಳುತ್ತ
- 10 ಮಿರೆತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮ
- 11 ಹಾಸಾಮನ್ತ ಸಕಳಲಕ್ಷ್ಮೀಕಾನ್ತ ತ್ರಿಪುರಹರಲಬ್ಧವರ ಪ್ರಸಾ
- 12 ದವ್ಯಗಮದಾಮೋದಂಪುಸಿವಸಾಮನ್ತ ಕಂಜಕುಂಜರಂಶರ
- 13 ಣಾಗತವಪ್ರಪಂಜರನೇಟಿಯಂಗದೇವಸಾದಾರಾಧಕಗಣ್ಡಪ್ರಚಣ್ಡ
- 14 ನುಡಿದನ್ತೆಗಣ್ಡ ನಯ್ಯೂರ್ವರಕೋಟಿ ಶ್ರೀಮನ್ಮಹಾಸಾಮನ್ತ ಮಲಪರೋಳ್ಗಂ
- 15 ಣ್ಣಚಟ್ಟಿಯ್ಯಂಗಳತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಚಾಳುಕ್ಕವಿಕ್ರಮವರ್ಷಂನ
- 16 ಯ ಈಶ್ವರಸಂವತ್ಸರದಪುಷ್ಯಮಾಸತದಿಗೆ ಬೃಹಸ್ಪತಿವಾರ
- 17 ದುತ್ತರಾಯಣಸಂಕ್ರಮಣದಂದುಕಡವೂರಬಸವಗಾವು
- 18 ಣ್ಣನಮಗಜೆಂದವಗಾವುಣ್ಣ ಚೆನ್ನವೇಶ್ವರವನೆತ್ತಿ ಸಿಬಟ್ಟಿ ಗದ್ದೆ
- 19 ಮತ್ತ ರೋಂದುಬೆದ್ದ ಲುಮತ್ತ ರೆಡುಗಾಣವೊಂದುಣ್ಣ
- 20 ನಿತುವನಾಘೋರಕಿವಪಂಡಿತಗ್ಗಿ ಧಾರಾಪೂರ್ವಕಂಮಾಡಿಬಿಟ್ಟ ಧರ್ಮ
- 21 ಮನಡೆಯಿಸಿದವಂಗೆ ಗಂಗೆಯೋಳಬಾಣರಾಸಿಯೋಳುಸಾಯಿ
- 22 ರಬ್ರಾಹ್ಮಣಗ್ಗಿ ಸಾಯಿರಕವಿಲೆಯಂಕೊಟ್ಟ ಫಳ ಈಧರ್ಮಮನಚಿವಪಾ
- 23 ಪಿಗಿಯಾತೀರ್ಥದೋಳಾಬ್ರಾಹ್ಮಣರುಮಕವಿಲೆಯಮನಚಿದೋಷಸ್ವ
- 24 ದತ್ತಂಪವದತ್ತಾಂವಾಯೋಹರೇತವಸಂಧರಾಂ | ಪಟ್ಟಿಮ
- 25 ಪಸಪಸ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ |

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ಅದೇಹೋಬಳಿ ತಂಗಲೆ ಗ್ರಾಮಕ್ಕೆ ಸುಮಾರು 1½ ಮೈಲಿ ದೂರದಲ್ಲಿರುವ ಹುಲಿಕಲ್ಲೆಂಬ ಬಂಡೆಯ ಮೇಲೆ.

(ಮೇಲುಭಾಗದಲ್ಲಿ ಜೈನವಿಗ್ರಹಗಳು ಕೆತ್ತಲ್ಪಟ್ಟವೆ)

- 1 ನವೋಹತ ಅಜಿತಕೀರ್ತಿಗಳು
- 2 ದೇವನಂದಿಬ್ರತಿಗಳು
- 3 ಗುಣಸಾಗರಭಟಾರಕರು
- 4 ಕೀರ್ತಿಸಾಗರಭಟಾರರು
- 5 ಅಜಿತನೇನಭಟಾರರು
- 6 ಪ್ರಭಾಚಂದ್ರದೇವರು
- 7 ವಿಮಲಗುಣಬ್ರತಿಗಳು
- 8 ಅಜಿತನೇನಭಟಾರರು
- 9 ಶುಭಚಂದ್ರರು

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ಅದೇಹೋಬಳಿ ರಾಮಗೊಂದಿದೇವಾಲಯಕ್ಕೆ ಪೂರೈ, ಹೆಚ್ಚಿದ ಮೇಲುಭಾಗ ಈಚಲುಮರದ
ಬುಡದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'—3" × 2'—3"

- | | |
|----------------------------|---------------------------------|
| 1 ಶ್ರೀಮತುಗಿರಿಯಪ್ಪನಾಯಕ | 5 ಸರ್ವಸಿದ್ಧಪಾಕಶಾಲೆಯಮಂಟ |
| 2 ರುಃಖಿಲಾಂಶಕೋಟಿಬ್ರಹ್ಮಾಂಡ | 6 ಪಸೇವೆಸಕವರಿಷಂಗಳು ೧೫೪೮ನೆಡ್ಡ |
| 3 ನಾಯಕಶ್ರೀಮತುಅನಾದಿಮೂರ್ತಿ | 7 ಯಸಂವತ್ಸರಮಾಘಶುಕದರ್ಶಿಮ |
| 4 ದೇವತಾಸಾರ್ವಭೌಮರಾಮೇದೇವರಿಗೆ | 8 ಹಾದಿನ ಶ್ರೀರಾಮನಾಥ ಶ್ರೀಶ್ರೀಶ್ರೀ |

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ಅದೇ ಕಡೂರು ಹೋಬಳಿ ಪಟ್ಟಣಗೆರೆ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಕೆಂಕೆರೆ ಏರಿಯಮೇಲೆ ನಟ್ಟೆ ಉತ್ತರದಿಕ್ಕಿನಕಲ್ಲು.

ಪ್ರಮಾಣ 4'—6" × 2'—6"

- 1 ಶ್ರೀ ನಮಃಸ್ತುತ್ಯುಷಿರಶ್ಚ ಬಿಜಂದ್ರಚಾವರಚಾರವೇ | ತ್ರೈ
- 2 ಲೋಕೈನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ |
- 3 ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಂವು
- 4 ಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಂದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂಯಾದವಕು
- 5 ಖಂಬರದ್ಭುವಣಿಸಮ್ಯಕ್ತಚ್ಚಡಾಮಣಿಮಲೆರಾಜರಾಜಮೂಲಪರೋಳುಗಂಡನಿ
- 6 ಪಂಕಪ್ರತಾಪಚಕ್ರವರ್ತಿ ಹೊಯಿಸಣವೀರಸೋಮೇಶ್ವರದೇವರುದೊಚಲೆಬಿಡಿನಲಿ
- 7 ಸುಖದಿಂಪ್ರಿಫ್ರಿಫ್ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತವಿದ್ವಲ್ಲಿಕೇಮಳಂಬಿಸುವಳರದಕಾರ್ತಿಕಶುದ್ಧ ೫ಆಶ್ರೀ
- 8 ಮದನಾದಿದಿಗ್ರಹಾರಧರ್ಮಸೂರಕಾಪುರವಾದಹಟ್ಟಣಗೆಣಿಯಶ್ರೀ
- 9 ಅಸ್ಸನಾಥದೇವರಿಗೆ ಶ್ರೀಕಾರ್ಯದೀವಿಗೆಬೀಜಹೊನ್ನಬಡ್ಡಿಯಲು ನಡವಂತಾಗಿದೇ
- 10 ಸಾಂತರಿಸಾಕುಪತರು ಮಾಪುವಂತಾಗಿಭಕ್ತರಬೀಡಿಬರಸಿದಸಾಸನಆಮಂಚ
- 11 ಗಳಕೇಸಿಯಂಣ ೧|| ಮುಮಾಟುಪಡಿವಿಸ್ವೇಶ್ವರನಮಗಪ್ರಳಿಯಂಣ್ಣ ೧|| ಬತ್ತಿ
- 12 ಅಪ್ಪಸಟ್ಟೆಯಮಗ ಬೈರೈಯಗದ್ಯಾಣ ೧|| ಮಾಳಚಿಕ್ಕೈಯಮದಬಿಡಿಗೌಡಬೋರಗ ೧
- 13 ರಾಜವೊಯ್ಯವಂದಸಟ್ಟರವುಗ್ರಾಮನೇವಗ ೧|| ರಾಜಗೌವುಡಿಸೋಮೇ
- 14 ಯನಮಗರಾಜಯಗ ೧|| ಪಿಡ್ಡಗೆ ಆಳ್ವನುಪಣ ೫|| ಚರುಂಗಂಡಿ ಚಂ
- 15 ದ್ರಭುಕೂದೇವರಮಗ ಆಳುವದೇವನ ೫|| ಮುಮಾಟುಪಡಿಪಕ್ಷಿಣಾಮೂಲೇಆಂ
- 16 ಇಯಪ ೫|| ಹಿರಿಯಿರುಳದ ಹತ್ತಿಯಕಾಳಿಯನಮಗಸಿರಿಸೆಟಪ ೫ದಾ
- 17 ರವಸಿರಿಯದೇವನವ.ಗಪರುಮಾಳುದೇವನ ೫|| ಹೆನ್ನಾಡಿದೇವರ . . . ಪೋಚ
- 18 ದೇವಪಾಲಕೊಟ್ಟುಕಣಿಯನಾರಯಪ ೫ ಈ ರುಂಗುಂಡಿಚಂದ್ರಭೂಕಣತಂಮಂಣಗ ೧||
- 19 ಸಂಕರನಾರಣ್ಣನಮಗಅಣ್ಣರಾಮದೇವಗ ೧|| ಮಾದನಹಟ್ಟೆಯಮಾಲೋಜನ
- 20 ಮಗಅಟ್ಟೀಜಗ ೧|| ಅಲಗುಮಾಚನತವ್ಯ ಕಳೆಯಪ ೫|| ಜೋಳಪರುಮಾಳದೇವ
- 21 ನಮಗಚೆಂಪಿಳ್ಳಿ ಗಂ|| ನಂಬುಂಡಿಸಟ್ಟೆಯರಮಾಗ್ಗ ಸರೋಮರಚ್ಚ ನಾಯರುಪ ೫||
- 22 ಮಾಕಾಂಡರಾಸಿದೇವರುಪ ೫|| ಸುಶ್ಯರಮಾಧವಭಟ್ಟರಮಗಸಿವದೇವಪ ೫|| ಬಳಗಾಪನೂ
- 23 ರಸಿಯತಿಪ್ಪಯ್ಯನಮಗನಾಗಯ್ಯಪ ೫|| ಹಾಲಿಸೆಟ್ಟೆಯ ಮಗತಲ್ಲಿಗಹರಿಹರ
- 24 ಪು|| ಸುಖದಮಾಚಯ್ಯಪ|| ಬೋಮೆಯಸಾಮಂತನಮತಯ್ಯಪ ೫|| ಎಕರದರಾ
- 25 ವುತರುಗ ೧ ಪ ೨|| ಸಿವಪಾದದಯಪ ೬|| ಹದಿಯಕೆಣಿಯಸೇನಬೋವಕ್ಕಯ್ಯಪ ೫||
- 26 ಮುನೆಂಳಿಮಯ್ಯಕೋಡಿಪ ೫|| ಅಲಪ ೫|| ಮುಣಯಪ ೫|| ಕೇತಗೌಡಿಕೇತಪ ೫||
- 27 ಈ ಯುಣಿ ವಿಸ್ವೇಶ್ವರಪೂಗಿರಿಯಣ್ಣ ನಅಳಿಯನಾರಣದೇವನಯ್ಯಬಾಚಯ್ಯಗದ್ಯಾಣ ೨||
- 28 ಮುನೂಟಪಡಿಚಿಕ್ಕುಣಿಸೋಮನಾಥಪ|| ನಿಂಬಿ ವಿಸ್ವೇಶ್ವರದೇವರಮಗಪರುಮಾಳುದೇವಪ ೫||
- 29 ಎಣಿದೂರಯ್ಯನಮಗಕಡಅಚಪ|| ಕಾಕಂಬಿಟುಕೋವಾಂಡಗ ೧ ಮುನೂಟಪ
- 30 ಡಿಕೊಪ್ಪಪ|| ನಾಲೂರಬೆಟ್ಟಪ ೫|| ಮುಪುಪತನೋಮಯಾದಿಪ ೨|| ಪಪುಂಡಿಪಿರಿಯಬೈ ಹ
- 31 ಸಾಲೆಂಗೆಗೊತ್ತ ಅಣತಿಗರಾಯ ತೂಂಡಬೆಳಪಮಾಕಾಸಿವಿಸ್ವೇಶ್ವರಪ ೨|| ಉಯುಣಿಅಣುಗ
- 32 ಮುಪ್ಪತಾಪುತರೂರಗಾವುಡಿ ಅಯಪ ೨|| ಬೆದಲೂರ ಅಣುಪಮೂನಾಡಹೋಬಳಿಪ ೨||
- 33 ಗಾವುಡರಸಂಕಗ ೧|| ಸಗರ . . . ಸಾಭಪ್ಪವಿಕಮಪ ೫ಮಾಧ
- 34 ವಗ ೧|| ನಿಚಲೂಪ ೫ ಕೋಟಿರೂರಾಮನದೇವಗ ೧ ಸೀರೆಯಬೆವಡಿಸೆ
- 35 ಟಗ ೧|| ಈಚಣ ಹಗ್ಗಡಿ ೧ ಹೂದೊಂಟ . . . ಮೂಡಣದೇಸದಾನವಮಾಪುಕೋಂ
- 36 ಡಬಿಟ್ಟರು . . . ಅಂಜನೇಯರಾವ.ದೇವಗಂಪ ೧ ಸೀಗೆಯಹರಿಯಣ್ಣಗ ೨ಪ
- 37 ಆದಯ್ಯನಮಗ ಅಪ್ಪನಾಥಪ ೫

(ಮೇಲುಭಾಗದಲ್ಲಿ ಬರೆದದ್ದು ಸವೆದುಹೋಗಿದೆ)

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ಅದೇ ಕೆಂಕೆರೆ ಏರಿಯಮೇಲೆ ನಟ್ಟ ಮತ್ತೊಂದು ಕಲ್ಲು.

ಪ್ರಮಾಣ—5'—3" × 2'—9"

- 1 ನಮಸ್ತುಂಗಕಿರಶ್ಚುಂಜಿಚಂದ್ರಚಾಮರಚಾರವೇ || ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂ
 - 2 ಭಾಯಸಂಭವೇ | ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಬ್ರಹ್ಮವಿಲ್ಲಭಮಹಾರಾಜಾ
 - 3 ಧಿರಾಜಂಪರಮೇಸ್ವರಂ (ಪರಮೇಸ್ವರಂ) ದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂಯಾದವ
 - 4 ಕುಳಾಂಬರದ್ಭುವಣಿಸರ್ವಜ್ಞ ಚೋಡಾಮಣಿಮಲೆರಾಜರಾಜಮಾಲಪರೋಳುಗಂಪತಸ
 - 5 ಹಾಯಸೂರಕದನಪ್ರಚೋಡವಿಕಾಂಗವೀರಸನಿವಾಸದ್ವಿಗಿರಿದುರ್ಗಮಲ್ಲಜಲದಂಕರಾಮಮಗರರಾಜ್ಯ
 - 6 ನಿರ್ಮೂಲಿಗನಃಚೋಳುರಾಜ್ಯಪ್ರತಿಷ್ಠಾ ಚಾರ್ಯಾನುಮಪ್ಪಹೋಯ್ಸಣಸೋಮೇಸ್ವರದೇವರೂಪಾಚಲೇವಿ
 - 7 ಡಿನಲಿಮುಖಸಂಕಥಾವಿನೋದದಿಂಬ್ರಹ್ಮರಾಜ್ಯಂಗೈಯ್ಯುಕ್ತಿಪಲ್ಲಿಸ್ವಸ್ತಿ ಶ್ರೀಶೋಭಕೃತುಸಂ
 - 8 ವತ್ಸರದಪುಷ್ಯಸುಧಪಾಡವಿತಿವಾರದಂದುಧರ್ಮ್ಯ ಸೂಚಿಕಾಪುರವಾದಹಟ್ಟಣಗಿಣಿಯು
 - 9 ಶ್ರೀಅಸ್ವನಾಥದೇವರಶ್ರೀಕಾರ್ಯದಸಂದಾದೀವಿಗೆ . . . ಬೀಜಹೊಂನಬಡ್ಡಿಯಲು
 - 10 ಮು . . ವದಪ್ಪ . . ಗೆಕೊಂಡುಬೀರಣಸೆಟ್ಟಜಕ್ಕಯ್ಯನೆಟ್ಟಬಳವಿಸೆಟ್ಟಯರಾಯ
 - 11 ಹರಿಸೆಟ್ಟಯ . . . ಸೂಳಯೆಕ್ಕಮಪ್ಪನೀರಯ . . . ಪಂಚಾಚಾರಿ
 - 12 ದೇವಪುಷ್ಪಹೊನ್ನೆಯ . . . ಪಣಪ್ಪ ಅಕ್ಕ ಸಾಲೆಬಮ್ಮೋಜನಮಗಮಾದಿವೋಜಪು
 - 13 ಧರ್ಮ . . . ರಿಸೆಟ್ಟಕಲ್ಲಪಮಾದಯ್ಯನಮಗಗೋಪಯಂಸಂಕರೋಜನಮಲ್ಲೋಜಗಂ
- (ಮುಂದೆ ಬರವಣಿಗೆಇಲ್ಲ)

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ಅದೇ ಪಟ್ಟಣಗಿರೆ ಗ್ರಾಮದ ಪಾಳುಸೋಮನಾಥ ದೇವಾಲಯ (ಸೂರ್ಯನಾರಾಯಣ ಶಾಸ್ತ್ರಿಗಳ ಜೊಲ) ದ ನಿವೇಶನದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ—3'—6" × 1'—9"

- | | | |
|---------------------|-------------------------|------------------------|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾ | 6 ಮಾನಕಾಶ್ವರಸಂವಳರದ | 11 ನಾತದೇವರಿಗೆಕೊಟ್ಟಧರ್ಮ |
| 2 ಭೈರವಯ | 7 ಬ್ರಾವಣಶಃದ್ವಂಗಿಲುಕ್ರೀಮ | 12 ದಪಾಕಿಲರುಅಳುಪಲಿ |
| 3 ಶಕಶಾ | 8 ತುಮುತಗದ್ದಾಳಿನತಿಮು | 13 ಅಳುಪಿದರವಾಣರಾಸಿಯ |
| 4 ಲಿವಾಹನಶಕವರುಷ | 9 ಣ್ಣ ನಾಯಕರಮುಕ್ತಳುಚೆಂ | 14 ಲಿಕಪುಲೆಯಕೊಂದವರು |
| 5 ರಿಶ್ವಿಸಂದುವರ್ತ | 10 ನಂನನಾಯಕರುಸೋಮ | |

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ಅದೇ ಕಡೂರ್ ಹೋಬಳಿ ಚೆಕ್ಕಪಟ್ಟಣಗಿರೆ ಗ್ರಾಮದಸಂಗೇಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ—4'—9" × 2'—3"

- 1 ನಮಸ್ತುಂಗಕಿರಶ್ಚುಂಜಿಚಂದ್ರಚಾಮರಚಾರವೇ || ತ್ರೈ
- 2 ಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ |
- 3 ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದ ಮಹಾಮಂಡಳಶ್ವರ
- 4 ದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಯಾದವಕುಳಾಂಬರದ್ಭುವ
- 5 ಮಣಿಸಮ್ಯಕ್ತ್ವಚೋಡಾಮಣಿಶರಣಾಗತವಪ್ರಪಂಜರಸಮ
- 6 . . . ಮಲಪರೋಳುಗಂಪತಳಕಾಡುಕೋಳು
- 7 ಲಕೋಗುನಂಗಲಿಗಂಗವಾಡಿನೋಳಂಬವಾಡಿಬುಚ್ಚಂಗಿಬಂಕಾಪುರ
- 8 ಬನವಾಸೆಹಾನುಂಗಲುಹಲಿಸಿಗೆಗೊಂಡಭುಜಬಳವೀರಗಂಗೆ
- 9 ಪ್ರತಾಪಶ್ರೀನಾರಸಿಂಹಹೋಯ್ಸಳದೇವರುನಿಜವಿಜಯರಾ
- 10 ಜಧಾನಿದೋರಸಮುದ್ರದನೆಲವೀಡಿನೋಳುಗಂಗವಾಡಿತೊಂಭತ್ತಪುಸಂ
- 11 ಯಿರಮುಮಂದುಪ್ಪನಿಗ್ರಹಕಿಷ್ಕಪ್ರತಿಪಾಳನದಿನಾಳುತ್ತಮಿರೆಶ್ರೀ
- 12 ಸಕವರಿಷಸಾಸಿರದತೊಂಬತ್ತೆರಡನೆಯಸರ್ವಧಾರಿಸಂವತ್ಸ
- 13 ರದಪಾಲ್ಗುಣಶುದ್ಧಪಾಡಿವಸೋಮವಾರದಂದುಸ್ವಸ್ತಿಯಮನಿಯ
- 14 ಮುಸಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೌನಾನುಷ್ಠಾನಸ
- 15 ರಾಯಣಸಮಾಧಿಸಿಲಗುಣಸಂಪನ್ನರಪ್ಪಚತುರ್ವೇದ
- 16 ಪಾರಾವಾರಪಾರಂಗತರುಂಸಂಸ್ತುತಸಮಸ್ತಶಾಸ್ತ್ರವಿಸ್ತಾರಕರು
- 17 ಮುಪ್ಪಶ್ರೀಮದನಾದಿಯಗ್ರಹಾರಂಧರ್ಮಸೂಚಿಕಾಪುರನಾನೋರ್ವ
- 18 ರುಮಪ್ಪಸಮಸ್ತಮಹಾಜನಂಗಳುಕಾರುಣ್ಯದಿಂದಪ್ರಭುತ್ವಮಂಕುಡ

- 19 ಶ್ರೀಮತುಸಮಸ್ತ ಗುಣಸಂಪನ್ನರು ಅಪ್ಪವಿನಯಕಿಬಾಮಣಿಯು
 20 ಸೋಮೇಶ್ವರಸಮಯಪಾದಾರಾಧಕರುಮೆನಿಸಿದಸಿಂಗಸಿಟ್ಟಿಯಪು
 21 ತ್ರರಸ್ತಜಕ್ಕ ಗಾವುಂಡಸಕ್ಕೆ ಗಾವುಂಡನುಬರುವಪಟ್ಟಣಗೆಜೆಯಲ್ಲಿ
 22 ಈಶಾನ್ಯಸ್ಥಳದಲ್ಲಿತಮ್ಮಯ್ಯನಹೆಸರಲುಸಿಂಗೇಶ್ವರದೇವ
 23 ರಕಿವಲಿಂಗಪ್ರತಿಷ್ಠೆಯಮಾಡಿದೇವಾಲಯಮಂ
 24 ನಿರ್ಮಾಣಮಾಡಿಸಿದಲಿಬೆಳಗಾವುಂಡನಮಗಜಕ್ಕಯ್ಯಂವಿ
 25 ಪ್ಪುದೇವರಪ್ರತಿಷ್ಠೆಯಮಾಡಿಆದೇವರಗೃಹಮಂನಿರ್ಮಾಣಮಾ
 26 ಡಿಸಿತಮ್ಮಯ್ಯನುಮುಪ್ಪಬೆಣೆಯಮಾಳಗೊಂಡ
 27 ನುಸೂರ್ಯದೇವರಪ್ರತಿಷ್ಠೆಯಮಾಡಿಆದೇವರಗೃಹ
 28 ಮಂನಿರ್ಮಾಣಮಾಡಿಸಿದಅವರಳೆಯನಪ್ಪಬಿವಗಾವುಂಡ
 29 ಮಂಟಪವರಂಗಮಂಗೆಯ್ಸಿದಂತುತಮಸಮಸ್ತಗೋತ್ರದ
 30 ದೇವಾಲಯಮಂನಿರ್ಮಾಣಮಾಡಿಆದೇವರ್ಗೋಡರುನಿತ್ಯ
 31 ಪೂಜೆಬಿಂಡಸ್ತುತತಜೇಷ್ಠೋದ್ಧರಕ್ಕೆ ಪೋಜಿಯೆಗೆಜೆಯಲ್ಲಿ
 32 ಮೊದಲೇರಿಯಲ್ಲಿಗದ್ದೆ ಅಖುಮತ್ತರುಆಕೆಜೆಯಲ್ಲಿ
 33 ಬಡಗಣದಸೆಯಲ್ಲಿಬಿದ್ದ ಮತ್ತೆರೆರಡುಜನನುದೇ
 34 ವರ್ಗನಮಕ್ಕಿವಾಯಂಬಿಟ್ಟುಆಶಿವಸ್ಥಾನವಸ್ಥಾಪಿಸಿ ಸಮ
 35 ಸ್ತಗುಣಸಂಪನ್ನರಂಲಾಕುಳಾಗಮಪಾರಾವಾರಪಾರಗ
 36 ರಸ್ತೆಹಟ್ಟದಗೆಜೆಯಪಂಚಮಠದಸ್ಥಾನದಾಚಾರ್ಯರಪ್ಪ
 37 ಅಕ್ಷರಶಕ್ತಿದೇವಪುತ್ರಕಲ್ಯಾಣಶಕ್ತಿ ಪಂಡಿತರಕಾಲಂತೊ
 38 ಳದುಧಾರಾಪೂರ್ವಕಮಾಡಿಕೊಟ್ಟರುಸ್ವದತ್ತಾಂಪರ
 (ಮುಂದೆಕಟ್ಟಡದಲ್ಲಿ ಸೇರಿದೆ)

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ಅದೇ ಚಿಕ್ಕಪಟ್ಟಣಗೆರೆಗ್ರಾಮದ ಸಂಗಮೇಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟ ಕಲ್ಲಿನ ಎಡಭಾಗ
 ಮತ್ತು ಹಿಂಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದು.

(ಎಡಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದೂ ಹಿಂಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದೂ ಎರಡೂ ಸೇರಿ ಒಂದು ಕಾಸನವಾಗಿದೆ)

- 1 ನಮಸ್ತುಂಗಕಿರಸ್ತುಂಗಚಂದ್ರಚಾಮರತಾರ
- 2 ನೇತ್ರೈಲೋಕ್ಕನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯನಂಭ
- 3 ವೇದಸ್ವಸ್ತುನಮಸ್ತುಪ್ರಸನ್ನಸಹಿತಶ್ರೀಮತ್ಪ್ರತಾಪಚಕ್ರವರ್ತಿಹೊ
- 4 ಯುಗಣಭುಜಬಲವೀರನಾರಸಿಂಹದೇವರಸರಾದೋ
- 5 ರಸಮುದ್ರದನೆಲೆವೀಡಿನೊಳುಸುಖಸಂಕಥಾವಿನೋ
- 6 ದದಿಪ್ರೇಮದಿರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿದ್ಧಲ್ಲಿಪ್ರಭವಸಂನ
- 7 ತ್ಸರದಪ್ರಥಮಜ್ಞೇಷ್ವಬಂಂಬ್ರಹವಾರದಂದ್ರಶ್ರೀಮ
- 8 ತುಮಚ್ಚೇರಿಪಂಚಮವರಾಚಾರ್ಯಂದೂಕಕರಗಂಡಕಲಿ
- 9 ಯಂಗವೀರಭದ್ರಅನಂತದೇವರಮಗಚಂದ್ರಭೂಷಣವೇವ
- 10 ನುಕಲ್ಯಾಣದೇವರುಅನರಮಗಅನಂತದೇವರಮಗಅ
- 11 ವರತಮ್ಮಚಿಕ್ಕ ಕಲ್ಲಪ್ಪಇಂತೀನಾಲ್ವರೂಶ್ರೀಮದನಾದಿಯ
- 12 ಗ್ರಹಾರಂಧರ್ಮಸೂಚಿಕಾಪಿಪುರವಾದ(ಪ)ಟ್ಟಣಗೆಜೆಯ
- 13 ಲುರುಪಟ್ಟಣಗೆಜೆಯತುಮಸಿಂಗೇಶ್ವರದೇವಸ್ಥಾನವ
- 14 ತಾವುಬರಿಗೊಳದದೇವರಮನೆಯ್ಯನಮಗಚಿಕ್ಕ ಜೆಯ
- 15 ಆತನಮಗಅಲ್ಲಾಳಜೆಯಪಂ . . . ನಜೆಯಕುಂಬಜೆಯ
- 16 ಗಳಿಗೆತುಮಸ್ತುಗ್ರೀವುತ್ರಜ್ಞಾತಿಥಿಸಿಕದಾಯಾದ್ಯನು
- 17 ಮತದಿಂಧಾರಾಪುರಸ್ಸರವಾಗಿ ಆ . . . ಕಲ್ಲಯ್ಯಗಳು
- 18 ಸಿಂಗೇದೇವಸ್ಥಾನದಶ್ರೀಕಾರ್ಯಕೆ . . . ತೇಜಸ್ವಾಪ್ಪಗೃಹಕ್ಷೇತ್ರನಿಧಿನಿ
- 19 ಕ್ಷೇಪಿಸಿದ್ಧ ಸಾಧ್ಯಆಗಾಮಿಬಳಸಹಿತಆಚಿಕ್ಕ
- 20 . . . ಅಲ್ಲಾಳಜೆಯಹೊಂನಜೆಯಕುಂಬಜೆಯರು
- 21 ಗಳಕ್ಕೆಯಲುತುಕಾಳೋಚಿತಕ್ರಯವ್ರಖ್ಯಾದ್ಯಾಣಾಯ
- 22 ವತ್ತೊಂದನೂಸೋಮಜೆಯ ಕಲ್ಲಜೆಯ . . . ಅನಂತಜೆಯ ಕಲ್ಲಯತುಮನಾ
- 23 ಲ್ವರುಕೂಡಿಕೊಂಡುಆಚಿಕ್ಕ ಜೆಯಅಲ್ಲಾಳಜೆಯಹೊಂನಜೆಯಕುಂ
- 24 ಬಜೆಯಂಗಳಕಾಲಂತೊಳದುಧಾರಾಪೂರ್ವಕಮಾಡಿಕೊಟ್ಟರುಸ್ವದತ್ತಾಂಪರ
- 25 ದೇವರಸ್ಥಾನಕ್ಕೆ . . . ಆಚಂದ್ರಾರ್ಕತಾರಂಬರಂಸ
- 26 ಲಿಸುವ. ಇಂತಪ್ರದಕಸಾಕ್ಷಿಗಳು

(ಮುಂದೆ 8 ಪಂಕ್ತಿಗಳಲ್ಲಿ ಕೇವಲ ಹೆಸರುಗಳಿವೆ)

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ಅದೇ ಚಿಕ್ಕಪಟ್ಟಣಗೇರೆಯ ಸಂಗಮೇಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ ಇರುವ ಶಾಸನದ ಬಲಭಾಗದಲ್ಲಿ
ಬರೆದಿರುವುದು.

- 1 ಸ್ವಸ್ತಿಶ್ರೀಮತ್ಪಾರ್ಥಿವ
- 2 ಸಂವತ್ಸರದವೈಶಾಖಶುದ್ಧ
- 3 ದಂಧುಶ್ರೀ
- 4 ಮದನಾದಿಯಗ್ರಹಾರಂ
- 5 ಧರ್ಮಸೋಮಕಾಚಪುರವಾದ
- 6 [ಪ]ಟ್ಟಣಗೇಜಿಯಾನಂತವೈಶ . . .
- 7 ಜೇಯರಮಗಚಂದಿಜೇಯ
- 8 ಅನಂತಆತನಮದವಳಿಗೆ
- 9 ಜೋರವೆಯಾಕೆಯಮಗಳುಚಂ

- 10 ದವೆಯಂತಿನಿಬರುಸ್ತು
- 11 ಪುತ್ರಜ್ಞಾತಿದಾಯಾದ್ಯಾನು
- 12 ಮತದಿಂಪಟ್ಟಣಗೇಜಿಯಸಿಂಗೇ
- 13 ಶ್ವರದೇವರಾವೃತಪಡಿ
- 14 ಜೇಯ
- 15 . . . ಕೇಜಿಯ
- 16 . . . ಕಾಲು . . . ಧಾರೆಯನೇ
- 17 ದುಕ್ಕೋಟ್ಟರುಶ್ರೀನಿಖರೇಶ್ವರ

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ಅದೇ ಕಡೂರು ಹೋಬಳಿ ಬಾಣೂರು ಗ್ರಾಮದ ಕಲ್ಲೇದೇವರ ಪಾಳು ದೇವಾಲಯದ ನಿವೇಶನದಲ್ಲಿ
ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ—5' × 2'—9"

- 1 ನಮಸ್ತುಂಗಕಿರಕುಂಜಿಚಂದ್ರಚಾಮರ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭ
- 2 ವೇಸ್ವಸ್ತಿ ಸಕಕಾಲಾತೀತಸಾಸಿರದಮೂವತ್ತೆರಡನೆಯಸರ್ವಧಾರಿನಂವ
- 3 ಪಾಠಸುಧ್ಧಪಂಚಮಿಸೋಮವಾರದನ್ದುಶ್ರೀಮನ್ಮಹಾಮುಣ್ಣಿಗಳೇಶ್ವರ
- 4 ತ್ರಿಭುವನಮಲ್ಲಬಲ್ಲಗಳಹೊಯ್ಸಳದೇವರುಗಂಗವಾಡಿತೊಂಭತ್ತಪುಸಾಸಿರ . . .
- 5 ತೋಸದಿಂಪರಿಪಾಳಿಸುತ್ತಿದ್ರಗನ್ದು ತತ್ಪದಪದ್ಮೋಪಜೀವಿಪುಬಳ
- 6 . . . ಸಿವಪಾದಸೇಖರಂದೇವ . . . ತಕ್ಕರ್ವಿದ್ಯಾಬಳದೇವಂ . . . ಸಮರ
- 7 ದಸಾಹಿತ್ಯವಿದ್ಯಾವಿನೋದವ್ಯುಗಮದಾಮೋದನಿತ್ಯಾದಿನಾಮಾವಳೇಸಮಾ . . .
- 8 ರಪ್ಯಶ್ರೀಮನ್ಮಹಾಬಳ . . . ಸಾಮಸ್ತಜೋಮೃಣಬಾಣವುರದ ಮೂಲಸ್ಥ
- 9 . . . ಸ್ವಸ್ತಿಯಮನಿಯಮಾದಿಗುಣಸಂಪನ್ನರೂಕಳಾಮುಖಪ್ರತಿಬದ್ಧರು . . .
- 10 ಸಿವದ್ರೋಹಸಂಹರಣರುವಿತ್ಯಾದಿನಾಮಾಳೇವಿರಾಚಿತರಪ್ಪಗೀಬರ್ಬ [ಣ]
- 11 ಶಕ್ತಿಪಂಡಿತರಕಾಲಂಕಚ್ಚಿಧಾರಾಪೂರ್ವಕಂಮಾಡಿ ಇಮ್ಮರತ್ತರುಗದ್ದೆಯ
- 12 ಲಿವತ್ತ . . . ದೆಲೆಯಂಕೊಟ್ಟಂಮಂಗಳಮಹಾಶ್ರೀತೋಜಿಯ ತಡಿಯ
- 13 ಬೆದ್ದಲಿಮತ್ತಿಯಲ್ಲಿಬಿಟ್ಟಗದ್ದೆಮತ್ತರೊನ್ನದೇವರಮುಂದೆಚಿ
- 14 ಮತ್ತರೊನ್ನದಿನ್ನುಬಿಟ್ಟಗದ್ದೆಮತ್ತರಡು ಸ್ವಸ್ತಿ ಸಮಸ್ತಪ್ರ
- 15 ಸ್ವಸ್ತಿ ಸಹಿತಶ್ರೀಮತ್ಪ್ರಗಡರಾಜಮಯ್ಯಂಗಳುಮೂಲಸಾ
- 16 ನದದೇವರಮುಂದೆ ಮೊದಲೇರಿಯಲ್ಲಿಬಿಟ್ಟಗದ್ದೆಖಂಚುಗುಂದುಮಂಗಳಮಹಾಶ್ರೀ
- 17 ಹರಗಿರಿಯಚಂದ್ರಬಾಬದಸುರಸರಿದವ್ಯುತಾಂ
- 18 ಬುರಾಸಿವೇಳಾಭಯಶಂಕರಕರಮಂಪಡೆದವಿಸ್ತರದಿಂಗೀಬರ್ಬ
- 19 ಣಶಕ್ತಿ ಪಣ್ಣಿತದೇವ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತವಸುಂಧ
- 20 ರಾಸಪ್ಪಿವ್ವಾರಿಷಸಹಸ್ರಾಣಿಪಿಪ್ಪಾಯಾಂಜಾಯತೇಶ್ರೀಮಿಃ
- 21 ಬ್ರಿಯದಿಂದಿನ್ನದನೆಯ್ದ ಕಾವಪುರುಷಂಗಾಯುಂಜಯಶ್ರೀ
- 22 ಯಮಕ್ಕುಂವಿದಂಕಾಯದಕಾಯಪಾಪಿಗುರುಜ್ಞೇತ್ರಂಗಳೊ . .
- 23 ವಾರಣಾಸಿಯೊಳೆತ್ತೊಟಮುನೀಂದ್ರರಂಕವಿಲೆಯಂವೇದಾಧ್ಯರಂ
- 24 ಕೊಂದದೊಂದಯಶಂಸಾರ್ಗಮಿದೆನ್ನ ಸಾಜಿದಪ್ರವೀ
- 25 ಶೈಲಾಕ್ಷರಂಧ್ರಾತ್ರಿಯೋಳೆ ||

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ಅದೇ ತಾಲ್ಲೂಕು ಸಕ್ಕರೇಪಟ್ಟಣದ ಹೋಬಳಿ ಬಾಣೂರು ಗ್ರಾಮದ ಕಲ್ಲೇದೇವರ ಪಾಳು
ದೇವಸ್ಥಾನದ ನಿವೇಶನದಲ್ಲಿರುವ ಶಾಸನದ ಕಲ್ಲಿನ ಬುಡದಲ್ಲಿ ಬರೆದಿರುವುದು.

- 1 ಈಶ್ವರಸಂವತ್ಸರದ ಪುಷ್ಯಮುಂ
- 2 ಕಲಿದೇವರಿಗೆ ಕಬಳ
- 3 ದೇವರ . . . ಕಾಲುವಳೆಗಳೆಬೆದ್ದಲೆಕೊಳಗತಮ್ಮಹಳ್ಳಿಯುಬಿಟ್ಟಬೆದ್ದಲೆ
- 4 ಅಲ್ಲಿಯಕೇಜಿಯ ಬಾಣವುರ ಹೊಲವೇರಿಯಲಿ ಮತ್ತರರಡನು
- 5 ದೇವರಿಗೆಬಿಟ್ಟಬೆದ್ದಲೆ

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ಅದೇ ಬಾಣೂರು ಶಾಸನದ ಬುಡದಲ್ಲಿ ಬರೆದಿರುವುದು

- 1 ವಿಕ್ರಮಸಂವತ್ಸರದ ಅಶ್ವಯುಜಸು
- 2 ಸಂಚರಿಸೋಮವಾರದಂದು ಚಿರಟ್ಟಿಯಕೆಱಿಯಬಾಣವುರವಹೊಲನೆಗೆ . .
- 3 ನಾರಗವುಂಡನವುಗಸೋಮುಂಡನುಹಾಲುಬತ್ತಕಟ್ಟನಳೆದುದೇ
- 4 ಬೆದ್ದಲೆಅರವತ್ತರುಹತ್ತಲಕೆಱಿಯಕೆಳಗೆಕೇಶವದೇವರಗದ್ದೆ .
(ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ)

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ಅದೇ ಬಾಣೂರು ಅಗ್ರಹಾರದ ಹಿಂದೆ ಹುಲಿಯಣ್ಣ ನಮಗ ಕರಿಯಣ್ಣ ನ ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—4'—6" × 3'—0"

- 1 ನಮಸ್ತುಂಗಕಿರಪ್ಪುಂಬೆಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂ
- 2 ಭಾಯಶಂಭವೇ || ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಧ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿ
- 3 ರಾಜಪರಮೇಶ್ವರದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಯಾದವಕುಳುಂಬರದ್ಯುಮಣಿ
- 4 . . . ಗಂಡಕದನಪ್ರಚಂಡನಸಹಾಯಶೂರನೇಕಾಂಗವೀರಶನಿವಾರಸಿದ್ಧಿಗಿರಿದುರ್ಗ
- 5 ಮಲ್ಲಚಲದಂತರಾಮವಯೀರ್ಭಕೇರವಮಗರಾಜ್ಯನಿರ್ಮೂಲನ
- 6 ಭುಜಬಳವೀರಬಲ್ಲಾಳದೇವರುದೋರಸಮುದ್ರದನೆಲೆವೀಡಿನೊಳು
- 7 . . . ಪ್ರಭುತ್ವದೊಳುಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯಕವರುಷ . . . ವಿಜಯಸಂವತ್ಸರದಚಯಿತ್ರ . . . ಸುದಂದು
- 8 . . . ಪ್ರಭುಜಕ್ಕಣಗೊಡುಗಳು ಬೊಮ್ಮಲೇಶ್ವರದೇವರ ಪ್ರತಿಷ್ಠೆಯಕಾಲದೊಳು
- 9 . . . ಸಹಿತ ಸವೆವಾರವಾಗಿ
- 10 . . . ಬಾಣೇಶ್ವರದೇವರಗದ್ದೆಯುಂಬಡಗೆ ಬೆದ್ದಲೆ
- 11 . . . ಸಲುವತಾಗಿ ಮಾಡಿಕೊ
- 12 ಟ್ಪರು (ಮುಂದೆಸವೆದುಹೋಗಿಸುತರಾಂಕಾಣುವದಿಲ್ಲ).

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ಅದೇಸಕ್ಕರೆಪಟ್ಟಣರ ಹೋಬಳಿ ದೇವನೂರು ಸಿದ್ದೇಶ್ವರದೇವಾಲಯದಬಳಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ—4'—0" × 3'—0"

- 1 . . . ವಸಂವತ್ಸರದಕಾರ್ತಿಕಸುಂಗಳೂ
- 2 ಸ್ವಸ್ತಿಶ್ರೀವೀರಪ್ರತಾಪ ಅಚ್ಯುತರಾಯವ.ಹಾರಾ
- 3 ಯರೂ ಪೃಥ್ವಿರಾಜ್ಯಂಗೆಯುವಲ್ಲಿ ಹಿಂದೆ
- 4 ವಿಜಯಸಂವತ್ಸರದಲು
- 5 ದೇವಗಣಿಕೆಯಗೆ
- 6 ಸರ್ವಮಾನ್ಯವಾಗಿ ಬಿಟ್ಟುಧಾರಾಪೂರ್ವಕ
- 7
- 3 ಅಳುಪಿದವರು ರುಜ್ಜೇ
- 9 ಸಾಸಿರಕವಿಲೆಯಕ್ಕೊಂ
- 10 ದಪಾತಕಕೆಹೋಹರು

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ಅದೇ ದೇವನೂರು ಕೆರೆಕೆಳಗೆ ಚಿಕ್ಕದೇವನೂರು ಬಳಿ ಇರುವ ಕಾಲುವೆ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—4'—3" × 2'—0"

- 1 . . . ಸ್ವಸ್ತಿ ಸಮಸ್ತಪ್ರಶಸ್ತಿ ಸಹಿತಂ
- 2
- 3 ವಿಜಯಸಂವತ್ಸರದಮಾರ್ಗಸಿರಸುಂಗುವಾರ ಬೊಮ್ಮಗೌಡನಮಗ
- 4 ಮಾಣಯ್ಯಂಕಳ್ಳರಬೀಡಿಂಗತಟ್ಟಿಹುದುಡತ್ತಂ ಶ್ರೀಕಲ್ಲಿನಾಥ

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ಅದೇ ಹೋಬಳಿ ಕಬಳಿ ಗ್ರಾಮದ ಕಲ್ಲೇದೇವರಪಾಳುದೇವಾಲಯದ ಬಳಿ ನಟ್ಟ ವೀರಗಲ್ಲು

ಪ್ರಮಾಣ—3'—0" × 1'—9"

- | | |
|--------------------------------------|---|
| 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯ ಶ್ರೀಕೃಷ್ಣವ | 6 ವಳಿಸಮಾಳಂಕ್ರಿತರವ್ವ ಸೋಯಿದೇವರುರಾಜ್ಯಂ |
| 2 ಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರ | 7 ಗೈಯುತ್ತಿ ದ್ವಲ್ಲಿಮಾರಗವುಂಡನಮಗಚಿಕ್ಕ ಗವುಂ |
| 3 ದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಯಾದವಕ್ಕುಂಬ | 8 ಡಂತುಪುಷ್ಪಯ್ಯಲಲಿಕಾದು |
| 4 ರದ್ಯಮಣಿಸಮ್ಯಕ್ತ ಚೋಡಾಮಣಿಮಲೆರಾಜ | 9 ಸತ್ತೊಡೆಆತನಮಗನೇಚು ಈಕಲ್ಲುನಿಲಿಸಿದಂಶ್ರೀಶ್ರೀಶ್ರೀ |
| 5 ರಾಜಮಲಪರೋಳುಗಂಡಾಡ್ಯನೇಕನಾಮಾ | |

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ಅದೇ ಕಲ್ಲೇದೇವರ ಪಾಳುದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—3'—0" × 1'—9"

- | | |
|--|------------------------|
| 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಂ ಶ್ರೀಮತ್ಪ್ರತಾಪ | 4 ಆತನಮದನಳಿಗೆ |
| 2 ಚಕ್ರವರ್ತಿ ಸೋಯಿಸೋಯಿದೇವರರು | 5 |
| 3 ಗೌಡಂಕಾದುವಲ್ಲಿಮಲೋಜನುಬಿಟ್ಟಂ | |

ಅದೇ ಕಲ್ಲೇದೇವರ ಪಾಳುದೇವಾಲಯದ ಹಿಂದೆ ನಟ್ಟ ಕಲ್ಲು.

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ಪ್ರಮಾಣ—3'—0" × 1'—3"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತ್ಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಸೋಯಿಸೋಯಿದೇವರರು
- 2 ಜರಾಜಪರಮೇಶ್ವರ
- 3 ಬ. ಕ್ಷಣಿ ವೊಡೆಯರು.
- 4 ಗೈಯುತ್ತಿ ದ್ವಲ್ಲಿ
- 5 ಮಹಾರಾಜ ಶ್ರೀಸೋಮೇಶ್ವರ
- 6 ದೇವರ ಶ್ರೀಕಾಯ್ಯಕ್ಕ
- (4 ಪುಟ್ಟ ಕಾಣುವಲ್ಲಿ)
- 7 ಜೀಯರಕಯ್ಯಲುತತುಕಾಲೋಚಿತ
- 8 ಜನಂಗಳ
- 9 ದೇವರನಂದಾವೀವಿಗೆ ಆಗುಮಾಡಿಕೊಂಡು
- 10 ಕೈಯಲುಆಗುವ
- 11 ಮಗಂದೇವರು ಧಾರಾಪೂರ್ವಕಂಮಾಡಿಕೊ
- 12 ಟ್ಟರುಕುಧರ್ಮಮನಕೆದವನು ಸ್ವ
- 13 ದತ್ತಾಪರದತ್ತಂವಾ ಯೋಹರೇ
- 14 ತಿವಸುಂದರಾಂ
- 15 ಸುಮಹಚ್ಚಕ್ಕಂ
- 16 ಸಾಮನ್ಯೋಯಧರ್ಮ
- 17 ಕಾಲೇಪಾಲನೀಯೋಬವಧಿ ಸರ್ವಾನೇತಾನ್ಯಾ
- 18 ವಿನಃಪಾತ್ರಿವೇಂದ್ರಾ

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ಅದೇ ಕಬಳಿಗ್ರಾಮದ ಬಳಿ ಜೈನವಿಗ್ರಹದ ಪೀಠದಸುತ್ತಲೂ ಬರೆದಿರುವುದು.

- 1 ಯಮಂಗಳಸಂ ಕ್ಷೇತ್ರತಕಣಿನಡುವ
- ಮರಸಹಿತಮತಲುಕಯಿದೋಪ್ಪಕಯಿಸುತ್ತಲು
- ಗವುಂಡನಮಗನೇಮಧಮ್ತನಡವಂನಾಗಿ ಕೊಟ್ಟರು
- ದಂದು
- ಪಂಡಿತರಾಮಪ್ಪಯನು
- ನೇಮಯನುಪ್ರಜೆಗೌಡ
- ಅಳಿಯಮಲೆಯಗೆಬೊಂಮ
- ಧಾರೆಯನಡದುಕೊಟ್ಟ

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ಅದೇ ಸಕ್ಕರೆಪಟ್ಟಣದ ಹೋಬಳಿ ಬಹುಸಮುದ್ರದ ವೀರನಾರಾಯಣ ದೇವಾಲಯದ
ಮುಂದಣ ತಳಪಾದಿ ದಿಂಡುಕಲ್ಲಿನಲ್ಲಿ.

- | | |
|--|--------------------------------------|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀಬಹುಧಾನ್ಯಸಂವತ್ಸರದಫಾಲ್ಗುಣಸುಂಟುಶ್ರೀ | 5 . . . ನಾಡಪೂಜೆಯಂಕೊಂಡುಬಿಟ್ಟಕ್ಕೆ |
| 2 ಮದನಾದಿಯಗ್ರಹಾರವಾದಬಹು | 6 ಯಿಮೂಡಣಹರಗುಮೇಜಿಯಾಗೆ |
| 3 ಸಮುದ್ರದಕೇಷಮಹಾ | 7 ಯಿಂಬಡಗಣಹಾಸಹಿಯಿಂಮತ್ತರೊಂದು |
| 4 ಜನಂಗಳುಹಾಲಿಕವಚನಕೆಜಿಯಮತ್ತರ | 8 ಮಂಕೊಟ್ಟರು |

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ಅದೇ ತಳಪಾದಿಯ ಮೇಲಣ ಪಟ್ಟಿಯಲ್ಲಿ.

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮ ನಡವಂತಾಗಿಬಿ
- 2 ಸವೊಂದಪಾದಪೂಜೆಯಮಾಡಿಕೊಟ್ಟರು ಅಚಂದ್ರಾರ್ಕತಾರಂ
- 3 ಟ್ಟಕೆಯಿಂಕ ಸಾಲಿಕೆಜಿಯವೂರುಂಬಕೆಯಬಡಗಣಬೆದಲೆ
(ಮುಂದೆ ಚಕ್ಕೆ ಎದ್ದು ಹೋಗಿದೆ)

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ಅದೇ ತಾಲ್ಲೂಕು ಬಿದರೆ ಹೋಬಳಿ ಕೆರೆಸಂತೆ ಬಳಿ ಹೇಮಗಿರಿ ಬುಡದಲ್ಲಿರುವ ಸಿದ್ಧರಮಠದ ಮುಂದೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ—5'—3" × 2'—9"

- 1 ನಮಸ್ತುಂಗಳಿರಬ್ಬಂ ಬಿಚಂದ್ರಚಾಮರಾಜೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಾಂ
- 2 ಭವೇ | ಶ್ರೀಕಾಂತಾರ್ಯದುಕುಳಂತ್ನಾ ಕಾಂತರದೊಳುಕೊಸ್ತು ಭಾದಿಗಳವೊಲುಪಲರಂಲೋಕೋಪಕಾರ
- 3 ಪರಿಣತ | ರೇಕೀಕೃತಸಕಳರಾಜಗುಣರವ್ವರ್ಗಂ | ಸಳನೆಂಬನಾಗೆಯಾದವಕುಳದೊಳ್ಳುಲಿಪಾಯಕಂಠುಮು
- 4 ನಿಪುಲಿಯಂಪೊಯ್ಯಳಯೆನೊಯ್ಯು ದಜಿಂಪೊಯ್ಯಳವೆಸರವಸಿಂಧವಾಗತದ್ವಂಶಜರೊಳು
- 5 ವಿನಯಂಪ್ರತಾಪಮೆಂಬೀಜಸನಾಥೋಚಿತಚರಿತ್ರಯುಗದಿಂಜಗದೊಳಜನನುನಮೆನ್ನಿನೆಗ
- 6 ಲ್ಲಂವಿನಯಾದಿತ್ಯಂಕಮಸ್ತು ಭುವನಸ್ತುತ್ಯಂ || ಆತಂಗತಿಮಹಿಮಂಹಿಮನೇತುಮಾಖ್ಯಾತ
- 7 ಕೀರ್ತಿಗೆಮೂರ್ತಿಮನೋಜಾತಂಮದ್ಧಿ ತರಿಪುನೈಪಜಾತಂತನು ಜಾತನಾದನೆಜಿಯಂಗನಿಪಂ || ಬಲ್ಲಿದರವ
- 8 ನೀಪತಿಗಳೊಳಿಲ್ಲಂಧಮಾರ್ಥ ಕಾಮಸಿದ್ಧಿವೊಲವನೀವಿಲ್ಲಭರಾತನತನಯಬ್ಬ ಲ್ಲಂಗಳೆಂಟಿಟ್ಟ ದೇವನು
- 9 ಯಾದಿತ್ಯಂ || ಮೂವರರಸುಗಳೊಳಂತಾಂಭಾವಿಸುಧ್ಯಮನದಾಗಿಯುಂನಿರಗುಣನು
- 10 ಭಾವದಿನುತ್ತಮನಾದಂಭಾವಿಭವದ್ವೈತವಿಷ್ಣು ಸ್ವಪಾಳಂ | ಮಲೆಯಂಸಾಧಿಸಿಮಾಣ್ಡಿನೇತಳ
- 11 ವನಂಕಾಂಚೀಪುರಂಕೊಯತಾಮೃತನಾಡಾ ತುಳುನಾಡುನೀಲಗಿರಿಯಂಕೊಳಲನಾಕೊಂಗುನಗಿರಿ
- 12 ಯುಚ್ಚಂಗಿವಿರಾಟರಾಜನಗರಂವಲ್ಲೂರಿವೆಲ್ಲಂಭೂಷಾಬಳದಿಂಲೀಲಯಸಾಧ್ಯಮಾದ. ವಣೆಯಾವ್ವಿಷ್ಣು
- 13 ಕ್ಷಮೆವೊಲನೊಳ | ಅನ್ನಿನಿಸಿದವಿಷ್ಣು ಮಹೀಕಾಂತನತನಯಂನಯಾನುರೂಪೋಪಾಯಂಸಂತತ
- 14 ಭುವಪ್ರತಾಪಾಕ್ರಾಂತಪರಂನಾರಿಕಿಂಹನಾಹವಶಿಂಹಂ || ಸಕಳಕಳಾಪರಿಪೂರ್ಣಂಸಕಳೋವ್ವಿನಯನ
- 15 ಸುಖದನಕಳಂಕಂಮತ್ತ ಕುಟಿಲನಪೂಜ್ಯಗುಣಶೀತಕರಂಖಿಲ್ಲಂಗಳದೇವನುದಯಂಗಿಯೆಂಸ್ವಸ್ತಿ ಸ
- 16 ಮಧಿಗತಪಂಚಮಹಾಬ್ರಹ್ಮಮಹಾರುಂಡಳೇಶ್ವರಂಧ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂಯಾದವಕು
- 17 ಳಂಬರದ್ವೈಮಣಿಸಮೃಕ್ತ ಚೂಡಾಮಣಿಮಲೆಪರೊಳು ಗಂಡತಳಕಾಡುಕೊಂಗುನಂಗಲಿಂಗಮಾ
- 18 ಡಿನೋಣಂಬವಾಡಿಬನವಾಸಿಹಾನುಂಗಲ್ಲಾಚಂಗಿಗೊಂಡಭುಜಖಳವೀರಗಂಗನಸಹಾಯ
- 19 ಕೂರಶನಿವಾರಸಿದ್ಧಿಗಿರಿದುರ್ಗ ಮಲ್ಲಚಲದಂಕರಾಮಸ್ಸಂಕಪ್ರತಾಪಚಕ್ರವರ್ತಿಹೊಯ್ಸಳ
- 20 ವೀರಬಲ್ಲಾಳದೇವರುದೋರಸಮುದ್ರದನೆಲೆವೀಡಿನೋಳುದುಪ್ಪನಿಗ್ರಹಶಿಷ್ಯಪ್ರತಿಪಾಳನಂಗಿ
- 21 ಯು ಸುಕಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ | ನೂಡಲುಪಂಚಳಿಸಿತ್ತು ಕಾಂಚಿ
- 22 ಪಮವಲಘೋಷಿಟ್ಟ ದಂಭೋಧಿಯದ್ಗೊಡ್ಡತ್ತ ಗದಚೇರದೇಶವನಿತುಂಪಾಂಡ್ಯವನೀಮಂಡಲಂಕಾ
- 23 ಡೊಳುಕೂಡಕೆರಳ್ಳಿ ಹೊಕ್ಕಡಗಿದತ್ತುದ್ಧಾ ಮಸಂಗ್ರಾಮದೊಳುಕೊಡೆಟ್ಟಂತೆಬದ್ಧಂಕವನ್ನರೊ
- 24 ಳರೇ ಲ್ಲಂಗಳೊಳುಪಾಲನೊಳ | ಪಡೆದಳ್ಳುಗ್ಗಲದೇವಿಮುನ್ನ ಜಯಸಿಂಹೋವೀರನೊಳುಸಾ
- 25 ವ್ಯವಂಪಡೆದಳುಕಾಂತಲದೇವಿಮತ್ತೇತೊಳೇಶ್ರೀವಿಷ್ಣು ಭೂಪಾಳನೊಳುಪಡೆದಳ್ಳೇತಳದೇ
- 26 ವಿವೃಢನೋಳಿಬಲ್ಲಂಗಳೊಳುಪಾಲನೊಳ || ಪಡೆದಮೃಗವರಂಮೂವರಸಿಯರುಸಾಭಾಗ್ಯಭಾ
- 27 ಗ್ಯಂಗಳಂ || ಕುಡಿದುಘೋಷಿದ್ವಂಶವಿಸದಾರಘಂವಂಶನತ್ರೀಬ್ರಾಣದಿಂದಡಗದದೇವದಾ
- 28 ನವೆಂಬಂಕಡೆಯಲಕಪದ್ಧರ್ಭಂಗವಂಪಡೆಯದಪೇಯವಾರಿಪರಿಪೂರಿತವಸ್ತವಂಶ
- 29 ಸೆಯ್ಯೆಯೊಳುಪೊಡೆಯಲರಾತನಿಪ್ಪಮರವಾರಿಧಿಯೆಂಬುದುವಿಷ್ಣು ವಾಲಿಧಿ || ಆಲವಣ
- 30 ಅರಾಕ್ಷಸಾರಯವಿಲುಳಿತವನೆಲೆತ್ರಬಾಹವಾನಳವೆಸಗುಂಕಲಿಯುಗವಿಷ್ಣು ಸಮುದ್ರಂ
- 31 ಜಳಧರವಿಲಿಳಿತಕಂಕಮಂಗಳಚರಿತಂ | ಪದಧಿಯನಗಸ್ತುನಾಪೋಶನವಂವಾಡದೊಡೆ
- 32 ಬಿಜ್ಜಿವೊಂದಂಬುಧಿಯಂವನಜಭವಂಸವೆದನೊಪೇಳನೆವಿಷ್ಣು ಸಮುದ್ರವದುಸಮುದ್ರ
- 33 ವನಿಳಿಕು | ಶ್ರೀಮದ್ವಾರ್ಧಿಪರಿತಧಾತ್ರಿಗತುಳಂವಿಪ್ರಪ್ರಸಾದೋದ್ಧಾಮವಿಷ್ಣು ನೃಪಾಳಕಂ

- 34 ಪದವಿನಿಂಚಿಟ್ಟ ಗ್ರಹಾರಂಲಸದುಗ್ರಾಮಂವಿಷ್ಣು ಸಮುದ್ರನಾಮವಿದಪೂಳುಮಿಕ್ಕಿ ದ್ವರೇರು
 35 ಗೃಜಾಸ್ನಮಾಧವ್ಯ ಣವೇದಪೂರಗರಿ ವರುನಾಲ್ಪಾ ಬ್ರಹ್ಮರುವ್ವಿಶ್ವರರು | ಸ್ವಸ್ತಿಯವನಿಯಮಸ್ವಾ
 36 ಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೌನಾನುಷ್ಠಾನಪಾರಾಯಣಜಪಸಾಧಿಕೀಲಗುಣಸಂಪನ್ನ
 37 ರಪ್ಪಶ್ರೀಮತುಪಿರಿಯಗ್ರಹಾರಂಶ್ರೀವಿಷ್ಣು ಸಮುದ್ರದಶೇಷಮಹಾಜನಂಗಳು
 38 ಶಕವರ್ಷಗಂಟಿನೆಯಪ್ಪ ವಸಂಪತ್ಸರಚೈತ್ರಶುದ್ಧ ಪಂಚಮಿಸೋಮವಾರವಿಷುಸಂಕ್ರಮಣ
 39 ದಂದುಶ್ರೀಸಿದ್ಧಿಶ್ವರದೇವಸ್ಥಾನಮಂಶೈವಾಗಮವಿಶಾರದರಪ್ಪಶಿವಬ್ರಾಹ್ಮಣಲಾಳವಂದಿ
 40 ಭಟ್ಟರಕಾಲಂಕಟ್ಟಿ ಧಾರಾಪೂರ್ವ ಕಂಮಾಡಿಕೊಟ್ಟ ರುದೇವರಂಗಭೋಗಕ್ಕಂಜಿಟ್ಟ ದತ್ತಿಬನದತೋ
 41 ಟಸಲಗೆವೊಂದುಕೊಳಗಹತ್ತನಾಲ್ವತ್ತರಬಯಲತೆಂಕಣಕಡೆಯಲುತೋಟಗದ್ದೆ ಸಲಗೆಯೆ
 42 ರಡುಕೊಳಗಹತ್ತು ಮೂಡಗೋಡಿಯಲುಗದ್ದೆ ಸಲಗೆವೊಂದುಹೊಸಬಯಲಲುಗದ್ದೆ ಸಲಗೆವೊಂದು
 43 ಹರಿಯಾಹನಕೆಡೆಯಹಿಂದೆಬೆದ್ದ ಲುಮತ್ತ ರೊಂದುಯಿಂತೀಸ್ಥಾನವನುಲಾಳವಂದಭಟ್ಟರಸುಪುತ್ರ
 44 ಕುಲದೀಪಕನಪ್ಪಚೆಂಗೊಟ್ಟ ಮಹದೇವತನ್ನು ಸೋಸೆಯವದವತ್ತಾ ಮರಭಟ್ಟರಕಾಲಂಕರ್ಚಿಧಾರಾಪೂ
 45 ವರ್ಕಂಮಾಡಿಕೊಟ್ಟ ನುಯಿನ್ನೀಧಮ್ಮ ಫಮಂಪ್ರತಿಪಾಳಿಸಿದಗ್ಗೆ ಫಗಂಗೆಯತಡೆಯಲ್ಲಹಶ್ರಕಪಲೆಯಂವೇದಪಾ
 46 ರಗರಪ್ಪಬ್ರಾಹ್ಮಣಲಗಿದಾನಂಮಾಡಿದಫಲವಕ್ಕು ಕ ಧಮ್ಮ ಫಮಂಕೆಡ್ಕಿದವಪಂಚಮಹಾಪಾತಕನಕ್ಕು ಸ್ವದತ್ತಂಪರ
 47 ದತ್ತಂವಾಯೋಹರೇತವಸುಂಧರಾಂ | ಪಷ್ಠಿ ವರ್ಷಸಪ್ರಣಿವಿಷ್ಣುಯಾಂಜಾಯತೆಕ್ರಮೀ ದೇಕರಸರಸುಪು
 48 ಮಾಡಿದರೂವಾರಿಸುಲೋಜಹೊಯ್ದ ಶಾಸನಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀ

ಕೋಲಾರ ಡಿಸ್ಟ್ರಿಕ್ಟ್‌ನ ಶಾಸನಗಳು.

ಬೌರಿಂಗ್‌ಪೇಟೆ ತಾಲ್ಲೂಕು.

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ಬೌರಿಂಗ್‌ಪೇಟೆ ಹೋಬಳಿ ಅಂಕಂಡಹಳ್ಳಿಯಲ್ಲಿ ಮುನಿಯಪ್ಪನಿಗೆ ಸೇರಿದ ಹೊಂಗೇಮರಗಳ ಕಾನಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—3' × 2½'

- | | |
|-----------------------|----------------------|
| 1 ಸ್ವಸ್ತಿ ಅಕ್ಷಯಸಂವತ್ಸ | 6 ವುಕಿಂದ್ರೇಮತುಭಾಸ್ಕರ |
| 2 ರವಲಪಾಧಬಗಿರಲ್ಲಾಶ್ರೀ | 7 ಪ್ವಗಾರಿಕಿಣಿಪುರೋ |
| 3 ಮತುತಿರುವಂಗಳನಾಯ | 8 ಹಿತಮಾನ್ಯಮಡಿಪಂ |
| 4 ನಿಗಾರುಅಂಕಂಡಪಲ್ಲಿಕು | 9 ದುಮುಂಡುಕುಹರಿ |
| 5 ಚೆಲೆ ಹನುಮನಚೆಚು | 10 ಹರಾದುಲುಸಾಕ್ಷುಲು |

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ಅದೇ ಹೋಬಳಿ ಜೋಡಿ ಕಣಿಂಬಲೆಯ ಕೆರೆಯ ಏರಿಯಮೇಲೆ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—4' × 1½'

- | | |
|-------------------------|-----------------------|
| 1 ದ.ಮುಫಖಿ | 9 ಬಂಧಕೊಟ್ಟಗದ್ದೆ . . . |
| 2 ನಾಮಸಂವತ್ಸ | 10 . . ಸರ್ವಮಾನ್ಯವಾಗಿ |
| 3 ರಶ್ಮಿವಣುಖ | 11 ಅನುಭವಿಸಿಕೊಂಡುಬಹುದು |
| 4 ಬ್ಲೂರಾ \|\| ಸ್ಥಳದ . . . | 12 ಇದನುಇನ್ನೂ ವಜನರೂ |
| 5 ಮಣ್ಣು ಹಾರುವರಿಗೆ | 13 ತಡೆಮಾಡಿದರೆಪಂಚಮಹಾ |
| 6 ಜೋಕ್ಷಣಗಳು | 14 ಪಾತಕಕೆಳಗಾಗುವರು |
| 7 ಕಣಿಯಂಬಲೆಯಲು | 15 ಶ್ರೀ ಶ್ರೀ |
| 8 ಕಟ್ಟಿದಕಣಿಯನು | |

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಕೆರೆಯಕೆಳಗೆ ಜೋಡಿದಾರ್ ಬಾಳಾಚಾರ್ಯರ ಜಮೀನಿನಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—3'—0" × 1'—9"

- | | |
|------------------------|--------------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀವಿ | 9 . . . ಪ್ರಭುನಂಜರಾಜ |
| 2 ಜಯಾಭ್ಯುದ | 10 ರೈಕಕರ್ತರಾ |
| 3 ಯಶಾಲಿವಾಪನ | 11 ದರಾಮಪಗಳುದೇವತಾ |
| 4 ಶಕವರುಪಂಬುಲು | 12 ಸೇವೆಗೆಸಮರ್ಪಿಸಿದಗದ್ದೆ |
| 5 ೧೬೬೬ ಅವುಗನೇಟ | 13 ಬಂ ರಿಂ ಹತ್ತು ಕೊಳಗಿರುವ |
| 6 ಮುರ್ನತಿಚೈತ್ರಶುಭಿಲ್ಲು | 14 ನುರಾಜಾಧಿರಾಜರುಪಾಲಿಸು |
| 7 ಕರ್ಣಾಟಸಿಂಹಾಸನಾಧೀ | 15 ವುದು |
| 8 ಶ್ರೀರಾಮನವೈಸೂರು | |

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ತಿಪ್ಪೆಕುಂಟೆ ಕೊಳದ ಸಮೀಪದಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—4'—0" × 1'—3"

(ಮುಂಭಾಗ)

- | | |
|----------------|-----------------|
| 1 ಶ್ರೀಮನ್ಮಘನಾಮ | 6 ಹಾನಾಡುಕು |
| 2 ಸಂವತ್ಸರ | 7 ಚೆಲೆ ಕಣಿಂಬ |
| 3 ಮಾರ್ಗಶಿರ | 8 ಲಕಾರ್ಯಾಧ್ಯಕ್ಷ |
| 4 ಕುಧ ೧ ರೋ | 9 ಮಾದಪ . . . |
| 5 ಮೂಲಾರುಮ | |

(ಹಿಂಭಾಗ)

- 10
- 11 ನಾಡಗವುಡತ
- 12 ನಮುಲೋಕ
- 13 ಟಂಚಿನಸಂ
- 14 ಮಂಧಂ . .
- 15
- 16 . . ಗಂಗನುಕಟಂ

- 17 ಚಿನಚೆರುವು
- 18 ಕಿಂದಮಡಿಖಿಂ ||
- 19 ಅಂತುಪಂದು
- 20 ಮುಭೂಮಿಯಿಂ
- 21 ದುಕುಹರಿಹರಂ
- 22 ದುಲುಸಾಕ್ಷುಲು

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ಅದೇ ಕಣಿಂಬೆ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮ ಯುವಹಳ್ಳಿ ಎಲ್ಲೆ ಕಟ್ಟಿನಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾ
- 2 ಭೃದಯಕಾಲಿವಾ
- 3 ಹನಕನರುಷಂ
- 4 ಬುಗಲಂ ೧೦೨೦
- 5 ಆಯಿನಪ್ಪನಸಂ

- 6 ತ್ವಚಯಿತ್ರಂ ೧೪
- 7 ಕಣಿಯಂಬಲಮುನೆ
- 8 ಗವುಡುಚೇಯಿಂಚಿನ
- 9 ತಟಾಕಧರ್ಮಮು . . .

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ಅದೇ ಗ್ರಾಮದ ಆಗ್ನೇಯದಲ್ಲಿ ಬಲಗೈ ಕಡಸನ ಹೊಲದಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ.—3'—0"×1'—6"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮ
- 2 ಶ್ರೀರಾಮರಾಜದೇವ . . .
- 3 ಗ್ರಾಮವಕಟದಕಾಲದ . .
- 4 . . . ದೇವರಮಕಳು . . . ಪುರವ
- 5 ಶ್ರೀಮನುಮಾದಪದಾನ್ನ ಯರಿಗೆ

- 6 ಗ್ರಾಮ ೧ ನೂ
- 7 ಕೊಟವಾಗಿ
- 8 . . . ಪರಂಪರೆಯಾಗಿ ಅನುಭವಿ . .
- 9 . . . ಯೆಂದು ಬರೆಸಿಕೊಟ್ಟ ಕಿರಾ
- 10

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ಕಾಳ್ಯಸಂಬಳ್ಳಿ ಹೋಬಳಿ ಚೆನ್ನಪಲ್ಲಿ ಗ್ರಾಮದಲ್ಲಿ ಹೊಂಗೇಮರದ ಕಾನಿನಲ್ಲಿರುವ ಕಾಲುವೆಯ ದಡದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ.—2'—3"×1'—3"

- 1 ಪ್ರಮೋದೋತನಾಮಸಂತ್ಸರದಚ
- 2 ಯತ್ರಾಶು ೬ ಲು ವೇದವರ್ಗಪ್ರತಿಷ್ಠಾ
- 3 ಪಕತಿರುಮೆಗಳನಾಯನಿಗಾರು
- 4 ತಾವರೆಕೆರೆವೆಂಕಟಪ್ಪ ಕುವಾ
- 5 ಯಿಂಚಿಯಿಂಚಿನಧರ್ಮಾಶಾಸನಮು
- 6 ಹೊಸಹಳ್ಳಿ ಗ್ರಾಮನಿಕೇಶೇರಿನ
- 7 ಸಮಸ್ತ ಭೂಮಿಲನುಕಾಡಾರಂಭ

- 8 ನೀರಾರಂಭಸಹಿತಮುಗಾಕಟು
- 9 ಗುತಿ ಗಗನಚಿನಾಮುಗನುಕ
- 10 ನೀವುಪುತ್ರಪುತ್ರಪರಂಪರಗಾ
- 11 ಅನುಭವಿಸಿಕೊಂಡುಬರುವುದಿಂ
- 12 ದುಕುಹರಿಹರಂ ದುಲುಸಾಕ್ಷುಲು
- 13 ಶ್ರೀರಾಮ

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ಅದೇ ಹೋಬಳಿ ಪೀಲವರ ಮತ್ತು ಅತ್ತಿಕುಪ್ಪೆ ಗ್ರಾಮಗಳ ನಡುವೆ ಬಂಡೆಯ ಮೇಲೆ ಬರೆದಿರುವುದು.

ಪ್ರಮಾಣ.—4'—6"×2'—6"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಭೃದಯಕಾಲಿವಾಹನಕ ೧೬೧೦ ಪ್ರ
- 2 ಮಾದಿಸಂತ್ಸರದಆಶ್ವೀಜ ೧೦ ಲು ಶ್ರೀಮತರಾಜಾಧಿರಾ
- 2 ಜಮಹಾಕೃಷ್ಣ ಪುನಾಮನಿಗಾರು ಶ್ರೀಮತುಕೋಡಿಸ್ವಗೋ
- 4 ತ್ರದಆಪಸ್ತಂಭಸೂತ್ರದಶೇಷಾಚಾರ್ಯರಮಕ್ಕಳುಪದ್ಧ
- 5 ನಾಭಾಚಾರ್ಯರಿಗಿತಮ್ಮ ವೂತಾಪಿತ್ರಗಳಿಗೇಶ್ವರತಸ್ತ
- 6 ರ್ಗಲೋಕಾವಾಪ್ತಿಯಾಗಬೇಕೆಂದುವೆಂಕಟಗಿರಿಕೋಟಿಗೆ
- 7 ವಳಿತವಾದಚಿನ್ನಪಲ್ಲಿ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದಕಾಡಾರಂಭ
- 8 ನೀರಾರಂಭಸಹಿತಭೂಮಿಗಳನ್ನು ದಾನಧಾರಾಪೂರ್ವ
- 9 ಕವಾಗಹದರತೀರ್ಥಾಟುನವಾಬರಾನುಮತಿಯಿಂದ
- 10 ಕೊಟ್ಟಧರ್ಮಾನೀವುಪುತ್ರಪುತ್ರಪರಂಪರೆಯಾಗಿ
- 11 ಅನುಭವಿಸಿಕೊಂಡುಬರುವುದು ಶ್ರೀವಿಕ್ರಮವರ್ಧನಿಗೆ
- 12 ಲೋಕೇಶ್ವರೇಷಾಮೇವಭೂಭುಜಾಂ | ಸಭೋಜ್ಯಾನಕರ
- 13 ಗ್ರಾಹ್ಯವಿಪ್ರದತ್ತವಸುಂಧರಾ ಶ್ರೀರಾಮಾಯನಮಃ

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ಅದೇ ಹೋಬಳಿ ಪೀಲವೆರದ ಹತ್ತಿರ ನಾಗದಾಳಿಯ ಮಧ್ಯದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ.— $5\frac{1}{4}' \times 3\frac{3}{4}'$

- 1 ಸ್ವಸ್ತಿಕಾಕ್ಷಿಪಭುವನವಿಧಿಗಂಗಾನ್ವಯಸ್ತು ಯಮಾನಮಾನೋ
- 2 ದಯಾಕ್ರೀವಿಭವಮುತ್ಸರಸರ್ ಮಾವನ್ಯನಾಡುಮೂವತ್ತು . .
- 3 ಪನ್ನೆ ರಜುಮೂಳುತಿ ರಮಹಾವಲಿಬಾಣರಸರಮಗ್ಗ ವೋಗಿಮಣಿಯತೂರಿಜಿವಾ
- 4 ಗಲ್ಲಿಯಾಬುಕ್ಕಲನನ್ನೆಯರಮಗ್ಗಾಣ್ಣ ಗಾವುಣ್ಣಾಣ್ಣಜಿವಿದು
- 5 ಬಿಜ್ಜಿ
- 6 ಪತ್ತುಕುಜಿನಿಕ ಸರ್ವಪರಿಹಾರಂಪ್ರಸಾದಂಗೆಯ್ದಾರ್ಕ
- 7 ದನಱುಮೊನ್ನಾಣಚಮಹಾಪಾತಕನಕ್ಕುಂಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹ
- 8 ರೇತಮಸಂಧರಾಂಪುಷ್ಪಿ ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇ
- 9 ಕ್ರಿಮಿಃ

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ಅದೇ ಹೋಬಳಿ ಸರ್ವಮಾನ್ಯ ಗೋಪನಹಳ್ಳಿಯಲ್ಲಿರುವ ಶ್ರೀಪಾದರಾಯಮಠದ ರಿಕಾರ್ಡುಗಳಲ್ಲಿ

ದೊರೆತ ನನೆಯ ಶಾಸನದ ಪ್ರತಿ (ಕಾಪಿ).

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| <ol style="list-style-type: none"> 1 ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಶಕವರಪಂ 2 ಬ.ಲ. ೧೬೯೦ ಅಗುನೇಟವಿರೋಧಿನಾಮಂ 3 ವತ್ಸರಮಾರ್ಗಶಿರಶು ೦೫ ಲು ಶ್ರೀಮತ್ಪರಮಹಂ 4 ಸಪರಿವ್ರಜಕಾಚಾರ್ಯ ತ್ವಾಧ್ಯನೇಕಗುಣಸಂಪನ್ನ ಪದ 5 ವಾಕ್ಯಪ್ರಮಾಣಪಾರವಾರಮಾರಂಗತಸರ್ವತಂ 6 ತ್ರಸ್ಯತಂತ್ರಶ್ರೀಮದ್ವೈಷ್ಣವಸಿದ್ಧಾಂತಪ್ರತಿಷ್ಠಾಪ 7 ನಾಚಾರ್ಯಶ್ರೀಮದ್ಗೋಪಿನಾಥದೇವದಿವ್ಯಶ್ರೀಪಾದ 8 ಪದ್ಮಾರಾಧಕುಲಯಿನಶ್ರೀಮಾರ್ಗಶ್ರೀಪಾದರಾಯವಿದ್ಯಾ 9 ಸಿಂಹಾಸನಾರ್ಥಶ್ರೀಮತುಕ್ತಿಕಾಂತ 10 ತೀರ್ಥಶ್ರೀಪಾದಕರಕಮಲಸಂಜಾತಶ್ರೀ 11 ಕ್ರೀವಲ್ಲಭತೀರ್ಥಶ್ರೀಪಾದವರಕುಮಾರಶ್ರೀಮಲ್ಲ 12 ಪ್ರೀತಿನಿಧಿತೀರ್ಥಶ್ರೀಪಾದಶ್ರೀಗೋಪಿನಾಥದೇವದಿವ್ಯಶ್ರೀ 13 ಚರಣಾರವಿಂದಮುಲಕುಶೀಭೂವರಾಹಜ್ಜೇ 14 ತ್ರಾಧೀಶ್ವರಚಂದನಿಲಯವಿಮಾನಸ್ಥದ್ವಿಪ್ರಾಕಾ 15 ರಾಂತರ್ಗತಶೀವಕೈಲಿನಾಸನುಕರಧ್ಯವಲಾ 16 ವಾಣ್ಯದಿನಕರಕೋಟಪ್ರಭಾಭಾಸಮಾನರಮಾ 17 ಬ್ರಹ್ಮಾದಿನಿಯಾಮಕನಕಲೋಕಪಾಲನಧು 18 ರಂಧರಭಕ್ತಜನಮಂದಾರರಾಜಾಧಿರಾಜ 19 ಪೂರ್ವದಕ್ಷಿಣಪಕ್ಷಿ ಮೋತ್ತ ರಚತುಸ್ಸಮು 20 ದ್ರಮುದ್ರಿತವನೀಕೃಪಾಭಿನಂದಿತಶ್ರೀವೆಂಕ 21 ಟಾಚಲಸ್ಯಾಮಿಶ್ರೀವೆಂಕಟಾಚಲಮಂದುರತ್ನ 22 ಸಿಂಹಾಸನಾರೋಹಣೈಪ್ಯಧ್ವೀಸಾಮ್ರಾಜ್ಯಂ 23 ಚೇಯುಚುನ್ನುಂಜುಗಾನುವಾಲ್ಮೀಕಿ 24 ಗೋತ್ರಪವಿತ್ರಲಯಿನಮನ್ನಾಂವಶಾಬ್ಧಿಪ 25 ರಿಪೂರ್ಣಚಂದ್ರಲಯಿನಗುಪ್ತಿಹಂ . . . 26 ರಗಡಕೋಂಕಣದೇಶವಿಭಾಡಾಂಕುಶಲಯಿನವೇ 27 ಟುಪಾಳ್ಳಂಕಂಚುನಾಯನಿಜವಾಪಿ 28 ವರಮೂರ್ತಿನಾಯನಿವಾರಿಪಾತ್ರ 29 ಲಯಿನವೆಂಕಟಪತಿಸಾಯನಿವಾಸ 30 ತ್ರಲಯಿನವರಮುಲನಾಯನಿವಾಸ 31 ವಾಯುಂಚಿಕಟ್ಟೆ ನಳ್ಳಾದಾಸ 32 ಧರ್ಮಶಾಸನಕ್ರಮಮೆಲ್ಲನ್ನೂಮಾ 33 ಯೇಲುಬಡಿಕೆನಡಿಚೆಜಯಿಡಿಶಿವೇಲೋನಿ | <ol style="list-style-type: none"> 34 ಜವ್ವಾದಿನಾಯನಿಚಂಗೆಬಲಗ್ರಾಮಂವಗಟ 35 ಸ್ನಿಯಾಗ್ರಾಮಾನಕುಸೂಗಡಜಲಪೆದ್ದ ಚ 36 ವುಕಟ್ಟಿಕಿಂದಗ್ರಾಮಗುತ್ತಮಡಿ ೩೭ . . 37 ಡುನ್ನುಂದಿಪಾರಾಧನಕುಸಮರ್ಪಿಚಿನಾ 38 ಮುಗನುಕಯಾಗ್ರಾಮಾನಕುಕಲಿಗಿನಕಾಡಾರಂ. 39 ಭಂಪೆಲಿವಲನೀರಾರಂಭಾಪುಟ್ಟುಡುಮ . 40 ನಿಧಿನಿಕ್ಷೇಪಜಲತರಾಪಾಪಾಣಾಚ್ಚೀಣಿ 41 ಗಾವಿಸಿದಸಾಧ್ಯಂಬುಲನಿಯಡಿಅಪ್ಪಭೋ 42 ಗತೇಜಸಾಂಪುಮುಲುನ್ನುವಾಪೀಕೂಪತಟಾ 43 ಕಾರಾಮನಿವೇಶನಸಹಿತಮುಗಾನುಕ್ಷೀರತರಂ (ಹಂಭಾಗ) 44 ಗಣೀತೀರಪಂದುಪ್ರಸನ್ನವಿರೂಪಾಕ್ಷೇಶ್ವರಶ್ರೀ 45 ಗೋಪಾಲಕೃಷ್ಣಸ್ವಾಮಿನನ್ನಿಧಾನಮಂದು 46 ಸಹಿರಣ್ಣೋದಕದಾನಧಾರಾಪೂರ್ವಕಂ 47 ಗಾನುತ್ರಿಪುರುಷೋದ್ದೇಶಮುಗಾನುತ್ರಿಕರಣ 48 ಶುದ್ಧಿಗಾನುತ್ರಿವಾಚಕಮುಗಾನುದಾನಾಧಿ 49 ಕ್ರಯಸರಿವರ್ತನಮುನಕುಯೋಗ್ಯಮವನಟ್ಟು 50 ಗಾನುಧಾರಾಧತ್ತಂಗಾಸಮರ್ಪಿಚಿನಾ 51 ಮುಗನುಕಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಗಾನು 52 ಅನುಭವಿಂಚುಕೊನಿಧರ್ಮಮಾಕುಚೇಚು 53 ಕುನಿಸುಖಾನಲಂಡೇದಿಚಿನಿವ್ರಾಯಿಂಚಿಯಿ 54 ಚ್ಚೆನಭೂದಾನಧರ್ಮಶಾಸನಮು 55 ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇದಾನಾಚ್ಚೇ 56 ಯೋನುಪಾಲನಂದಾನಾತ್ಮವರ್ಗಮ 57 ವಾಪ್ಪಾತಿಪಾಲನಾದಚ್ಚುತಂಪದಂ 58 ಸ್ವದತ್ತಾದ್ವಿವುಣಂಪುಂಣ್ಯಂಪರದ 59 ತ್ತಾನುಪಾಲನಂಪರದತ್ತಾಪಹಾರೇಣ 60 ಸ್ವದತ್ತಂನಿಷ್ಪಲಂಭವೇತಮದ್ವಂಶ 61 ಜಾಣದಮಾಹೀಕತಿನಂಜಾವಾಯೇ 62 ಭೂಮಿಪಾಸ್ಸತಮಂಜ್ವಲ್ಪಲಧರ್ಮ 63 ಚಿತ್ತಾಚಮದ್ಧರ್ಮಮೇವಸತತಂಪರಿ 64 ಪಾಲಯಂತಿತ್ತತ್ಪದಪದ್ಮಯುಗ 65 ಕಂ ಕಿರಣಾನಮಾಮಿ |
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- 18 ರಮನೆಯರಾಯಸ್ತರಾಮಕೃಷ್ಣ ಯೃಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ |
 19 ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಪಲಂ ಭವೇತ್ || ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾಚ್ಛೇದೋ
 20 ನುಪಾಲನಂ | ದಾನಾತ್ಸರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಛೇದಂ ||

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ದೊರೆತ 4ನೆಯ ಶಾಸನದ ಪ್ರತಿ.

- 1 ಕುಭಮಸ್ತು
 2 ಹೇರೇಲೀಲಾವರಾಹಸ್ಯದಂಷ್ಟ್ರಾ ದಂಷಸ್ತಪಾತನಃ | ಹೇಮಾದ್ರಿಕಲಶಾ ಯತ್ರ ಧಾತ್ರೀಚ್ಛತ್ರಶ್ರಿಯಂ ದಧೌ || ನಮ
 ಸ್ತುಂಗಶಿರಶ್ಚಂಭಿ ಚಂದ್ರಚಾವರಚಾರವೇ | ತ್ರೈ
 3 ಲೋಕೈನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ || ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರುಷ ಸೌಮ್ಯವರ್ಷೇ
 ಸಂದವರ್ತಮಾನವಾದ ವ್ಯಯನಾ
 4 ಮಂವತ್ಸರದ ಚೈತ್ರಶುದ್ಧ ೧೦ರಲ್ಲೂ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜರಾಜಪರಮೇಶ್ವರ ಪೌರಾಣಪುತಾಪಾಪ್ರತಿಮನರಪತಿ ಶ್ರೀ
 ಕೃಷ್ಣರಾಜವಡೆಯರೈಯ್ಯನರು ಶ್ರೀರಂಗಪಟ್ಟ
 5 ಣದಲ್ಲೂ ರತ್ನಸಿಂಹಾಸನಾರೂಢರಾಗಿ ಸು:ದಿಂಪುರ್ವ ಸುಸ್ಥಿರನಾಮ್ರಾಜ್ಯಂಗೈಯುತ್ತಿರಲು ಮಹಿಶೂರುನಗರದ ಹೋ
 ಬಳಿಶೀಮವಿಚಾರಕ್ಕೆ ಸಲುವ ಆಳಿದಮಹಾ
 6 ಸ್ಯಾಮಿಯವರಕಾರ್ಯಕರ್ತರಾದ ನಾಗವೈಯ್ಯನವರು ಶ್ರೀಮತ್ಪರಮಹಂಸಸೂರಿವ್ರಾಜಕಾಚಾರ್ಯತ್ವಾದ್ಯನೇಕ ಗುಣ
 ಸಂಪನ್ನರಾದ ಪದವಾಕ್ಯಪ್ರಮಾಣ ಪೌರಾ
 7 ವಾರಪಾರಂಗತಸ್ವತಂತ್ರಸ್ವತಂತ್ರರಾದ ಶ್ರೀಮದ್ವೈಷ್ಣವಸಿದ್ಧಾಂತಪ್ರತಿಷ್ಠಾಪನಾಚಾರ್ಯರಾದ ಶ್ರೀಮದ್ಗೋಪಿನಾಥ
 ದೇವರವಿವ್ಯಕ್ತೀಪಾದಪದ್ಮಾರಾಧಕರಾ
 8 ದ ಶ್ರೀಮಂಚ್ಛೇಪಾದರಾಜರವರ ವಿದ್ಯಾಸಿಂಹಾಸನಾಧೀಶ್ವರರಾದ ಶ್ರೀಮತಶ್ರೀಕಾಂತಾರ್ಥ ಶ್ರೀಪಾದಂಗಳವಂಕರಕಮಲ
 ಸಂಜಾತರಾದ ಶ್ರೀಮತಶ್ರೀವಲ್ಲಭ
 9 ತೀರ್ಥಶ್ರೀಪಾದಂಗಳವರ ವರಕುಮಾರಕರಾದ ಶ್ರೀಮಲ್ಲಪ್ಪನಿಧಿತೀರ್ಥ ಶ್ರೀಪಾದಂಗಳವರ ಮಹದ ಭಂಡಾರಕ್ಕೆ ಬರೆಸಿ
 ಕೊಟ್ಟ ಶ್ರೋತ್ರಿಯಮಾನ್ಯಸಂಧಕಾಮ
 10 ವೆಂತಂದರೆ ಪಿರಿಯಾಪಟ್ಟಣದ ಸ್ಥಳಕ್ಕೆ ವಳಿತವಾದ ಮುತ್ತೂರ ಹೋಬಳಿ ಕರಡಿಗೆ ಶಿವಾಲಯ ಗ್ರಾಂ ಜಾಕೂರು ಹೋ
 ಬಳಿಗೆ ಸಲುವ ಬಾಳಿಕಟ್ಟಿಗ್ರಾಂ ೧ ಉಭ
 11 ಯಂಗ್ರಾಂನೂ ಶ್ರೋತ್ರಿಯಮಾನ್ಯವಾಗಿ ಕೊಡಿಸ್ತೆವಾದಕಾರಣ ಈ ಗ್ರಾಮಗಳು ಬಹುದಿವಸದಾರಭ್ಯವಾಗಿ ಗಿಡು
 ಕಟ್ಟಿಪಾಳಾಗಿ ಅನೇಕಳಸಂಚಾರ ವ್ಯಾಘ್ರಗ
 12 ಳಭಯಪಡ ಈತಿಬಾಧೆಗಳಿಂದ ಬಹುಶಾ ಅರೂಪವಾಗಿ ಇದ್ದು ದಿಂದ ಈ ಗ್ರಾಮಗಳ ರೂಪರಸುಬಗ್ಗೆ ಶ್ರೋತ್ರಿಯಮಾ
 ನ್ಯಕ್ಕೆ ಕೊಡಿ
 13 ಸ್ತನಾಗಿ ಯಾಗ್ರಾಮಗಳಚತುರ್ಭೂಮಿಯಲ್ಲಿ ಕಟ್ಟಿನೋಳಿಗೆ ಕಾಡುಕಟ್ಟಿರುವಿಡುಗಳನ್ನೆಲ್ಲಾ ಹಣಹೊನ್ನುಗಳನ್ನು
 ಮುಟ್ಟಿಸಿತಂದು ಹಳ್ಳತಿಟ್ಟು
 14 ಮನಮಾಡಿ ಭೂಮಿಅಚ್ಚು ಕಟ್ಟಿಗೆ ತಂದು ಪುರುನಾಡಿದಲ್ಲಿ ಯಾಗ್ರಾಮಗಳ ಚತುರ್ಭೂಮಿಯಲ್ಲಿ ಕಟ್ಟಿನೋಳಿಗೆ ಹರಿ
 ದಪ್ಪುಭೂಮಿಗು ಇಪ್ಪತ್ತು
 15 ಲ್ಕುಸರಿನ ಬದನೆಕೊಳಗದ ಅಳತೆಗದೆ ಬೆದ್ದಲಂಟೀಜವರಿ ಬಿಂ ವಂದು ಖಂಡುಗಕ್ಕೆ ಕಂದಾಯಕುಗು ೧೦ ಹತ್ತುಹಣ
 ಪುರಗೆ ವರುಷಂ
 16 ಪ್ರತಿಯೊಂದು ಅರಮನೆಗೆ ಸಲ್ಲಿಸಿಕೊಡಬರಲುಳ್ಳವರು ಯಾಬಗೆ ೩ ಹುದಿವಸದಾರಭ್ಯ ಅರೂಪವಾಗಿದ್ದ ಗ್ರಾಮಭೂಮಿ
 ರೂಪರಸತಕ್ಕ ಬಗ್ಗೆ
 17 ವರದಿಂದ ಹಣಹೊನ್ನುಗಳಮುಟ್ಟಿಸಿ ಗಿಡುಗಳತಂದು ಹಳ್ಳತಿಟ್ಟುಗಳಸಮಾನಮಾಡಿ ಭೂಮಿಅಚ್ಚು ಕಟ್ಟಿಗೆ ತರುವವರಿ
 ಯಂತ ವ್ಯಯನಾಮಸಂ
 18 ವತ್ಸರದಾರಭ್ಯ ವಿಕೃತಿಸಂವತ್ಸರದವರೆಗೆ ಅಯದುವರ್ಷ ಸರ್ವಮಾನ್ಯವಾಗಿ ಅನುಭವಿಸಿಕೊಂಡು ಅಬಳಿಕ ಯಾಭೂಮಿ
 ಯಲ್ಲಿ ರಾ
 19 ಗಿಭತ್ತಕಬ್ಬು ಕುಂಠಿಅರಿಸಿನಮೊಣಿಸಿಹೋಗವೈರುಬಾಳಬದನೆಅಡಿಕೆತೆಂಗು ಮುಂತಾದ ಯೇನುಫಲವೈರು ಮಾಡಿಕೊಂಡು
 ಹೊತ್ತಿಗೂ ಬೀ
 20 ಜವರಿ ಬಿಂ ಮೊಂದುಖಂಡುಗದ ಪುಸ್ತರಣಕ್ಕೆ ಕಂದಾಯಕುಗು ೧ ವಂದುವರಹಮೇರೆಕೊಟ್ಟು ಬರಲುಳ್ಳವರೇ ಹೊರ
 ತಾಗಿ ಗದ್ದೆ ಬೀ
 21 ದ್ದಲುಭೂಮಿಗೆ ಹೆಚ್ಚೆಗೆನಚ್ಚೆಗೂ ಅಡಕೆತೆಂಗಿನಫಲಕ್ಕೆ ವಾರಕ್ಕೂ ಕಾರಣವಿಲ್ಲ ಯಾಗ್ರಾಮಗಳಿಗೆ ದೇವಾದಾಯಹೊಲ
 ಸಾಂ ಗದ್ದೆ ಬಿಂ ಹೋ
 22 ಸ್ತಗಿಕರೆಕಟ್ಟಿದಲಿ ಆಕರೆಕಳಗಣನೀರುವರಿ ಅಚ್ಚು ಕಟ್ಟಿನಭೂಮಿ ಬಿ ೧೦ ಹತ್ತು ಖಂಡುಗಕ್ಕೆ ಕಟ್ಟು ಕೊಡಗಿ ಬಿ ೧
 ಖಂಡುಗ
 23 ಹಳಗೆರೆಕಟ್ಟಿ ರುಜಾಹತ್ತಿಸ್ತರೆ ಆಕರೆಕಳಗಣನೀರುವರಿಭೂಮಿಯಲ್ಲಿಬೀಜವರಿ ಬಿಂ ಹತ್ತು ಖಂಡುಗಕ್ಕೆ ಕಟ್ಟು ಕೊಡಗಿ
 ಬಿ ೧ ||

- 24 ಮುಂದೆ ಈಕೆರಗಳ ಆರೈಕೆಗೆ ಗ್ರಾಮಸ್ಥಕವಲಿ ಗದ್ದೆ ಬೀಜವರಿ ಖಂ ಯರಡು ಖಂಡುಗ ಹೊಲ ಗುತ್ತಿಗೆ ಯೆರಡು ಚಕ್ಕ ವಾ
- 25 ಜಮುಂತಾದಕೈವಾಸದವರಿಗೆ ಗದ್ದೆ ಬೀಜವರಿ ಖಂ ಹೊಲಸಾರಿಗೆಲಿಸಹ ಯಿಮೇರೆ ಕಟ್ಟುಕೊಡಗೆ ದೇವಾದಾಯನಹ ಯಿದಲ್ಲ
- 26 ದನಂತ ಅಚ್ಚು ಕಟ್ಟುನಗದ್ದೆ ಬೆದ್ದಲುಭೂಮಿಗೆ ನಿವೃತ್ತಿಯು ಆಯಿದುವರ್ಷತುಂಬಿದಮೇಲೆ ಗದ್ದೆ ಬೆದ್ದಲುಭೂಮಿ ಬೀಜ ವರಿ ಖಂ
- 27 ಖಂಡುಗ ಏಕೆ ಧುವನಂತಕಂದಾಯಕುಗುಂ ಅಕ್ಷರದಲ್ಲು ಕುಂತಿರಾಯಿಗುಳಿಗೆ ಹತ್ತುಹಣಪ್ರಕಾರಕ್ಕೆ ತತ್ತು ಬರ ಲುಳ್ಳವರು
- 28 ಯಿಗ್ರಾಮಗಳ ಮನೆಕಟ್ಟುಕರತಂದು ನಿಶಿದಂಥ ಪ್ರಜೆಗಳಿಂದ ಬರತಕ್ಕ ಹೊಗೆಹಣ ಮನೆನಣ ತೆಗೆದಬಾಗಿಲಹಣ ಸುಂಕ ಹೊಂದು
- 29 ಕುರಿದೆಗೆವುಗ್ಗು ಗಾಣಿಕೆನಾಮಗಾಣಿಕೆ ಜಾತಿಕೂಟಸಮಯಾಚಾರ ತಪ್ಪುನೆಪ್ಪುಮುಂತಾದ ತರಿಗೆತ್ಯಾಮಾನವರಿವಿರಾ ದಸಹಿತ
- 30 ವಾಗಿ ಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಗಳಾಗಿ ಸ.ಖದಲಿ ಅನುಭವಿಸಿಕೊಂಡುಬರಲ.ಳ್ಳವರು ಈ ಕ್ರೋತ್ರಿಯಮಾನ್ಯವುನೀವುಮಾ ಡುವಂ
- 31 ಥಾ ಆಧಿಕ್ರಯದಾನಪರಿವರ್ತನೆಗಳೆಂಬ ವ್ಯವಹಾರಚತುಷ್ಟಯಕ್ಕೂ ಸಲುವುದೆಂದು ಬರೆಸಿಕೊಟ್ಟ ಕ್ರೋತ್ರಿಯಮಾನ್ಯ
- 32 ಸಾಧನಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಪರೇತವಸುಂಧರಂ | ಪಷ್ಪಿರ್ವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂಜಾಯತೇಶ್ರೀಮಿಃ || ಸ್ವದತ್ತಾ
- 33 ಪುತ್ರಿಕಾಧಾತ್ರೀ ಪಿತೃದತ್ತಾಸಹೋದರೀ | ಅನ್ಯದತ್ತಾಸ್ವಯಂವೂತಾ ದತ್ತಾಂಭೂಮಿಂಪರಿತ್ಯಜೇತ್ || ಇಂದ್ರಃ ಪೃಚ್ಛ
- 34 ತಿ ಚಾಂಡಾಲೀಂಕಿಮಿದಂಪಚ್ಯತೇತ್ವಯಾ | ಶ್ವಮಾಂಸಂಸುರಯಾಸಿಕ್ತಂ ಕಪಾಲೇನಚಿತಾಗ್ನಿನಾ | ದೇವಬ್ರಾಹ್ಮಣವಿ ತ್ತಾನಿ ಬಲಾ
- 35 ದಪಹರಂತಿಯೇ | ತೇಷಾಂ ಪಾದರಚೋಭೀತ್ಯಾಚರ್ಮಣಾಪಿಹಿತಮಯಾ || ಶ್ರೀರಾಮ

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ಬೇತಮಂಗಲದ ಹೋಬಳಿ ಜಯಮಂಗಲಕ್ಕೆ ಪೂರ್ವ ಪಾಲಾರ್ ನದೀ ದಡದಲ್ಲಿರುವ ಗಿಡಗಳ ತೋಪಿನಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ— $2\frac{1}{2}' \times 1\frac{1}{2}'$

- | | |
|-------------------|---------------------|
| 1 ಕುಭಮಸ್ತು ಶ್ರೀಮು | 6 ನಮ್ಮ ಭಕ್ತಿವಿಶ್ವಾಸ |
| 2 ತುಸುಗಟ್ಟೂರು | 7 ದಿಂದಕೊಟ್ಟಂತಮಾ |
| 3 ಮುಮ್ಮಡಿ ತಮ್ಮರಾಯ | 8 ನೈಹೋಲಹತ್ತು ಕೂ |
| 4 ರುಪಂಡಿತಮಲ್ಲ | 9 ಳಗದ ಹತ್ತು |
| 5 ಪನೋಡಿಯರಿಗೆ | 10 ಕೊಳಗ |

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ಅದೇ ಹೋಬಳಿ ಜೋಡಿ ತಂಬಾರಹಳ್ಳಿ ಹತ್ತಿರವಿರುವ ತಿಟ್ಟಿನ ಮೇಲಣ ಬಂಡೆಯ ಮೇಲೆ.

ಪ್ರಮಾಣ— $2\frac{1}{2}' \times 1\frac{1}{2}'$

- | | |
|-----------------|------------------|
| 1 ಪ್ಲವಂಗಸಂವತ್ಸರ | 5 ಬೀರಗವುಸಯ |
| 2 ವಯಿಣಾಕಬಹು | 6 ನವರು ಕೆಜಿಯ |
| 3 ಳ ಂಲು ರಾಮ | 7 ಕಟಿಸಿದರು . . . |
| 4 ಗೌಡಯನವರು | |

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ಗೋರಿಬಿದನೂರು ತಾಲ್ಲೂಕು.

1

ಗೋರಿಬಿದನೂರು ಹೋಬಳಿ ಗೊಲ್ಲಹಳ್ಳಿಯಲ್ಲಿ ಕೆರೆ ಏರಿಯ ಮೇಲೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—4'×3½'

- 1 ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕವರುಷಂಗಳು ೧೪೬೯ನೆಯ ಚಲೆಪ್ಪವಂಗಕಾರ್ತಿಕ
- 2 ಶುದ್ಧ ೧೫ ಶುಕ್ರವಾರಂನಾಡು ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜರಾಜವರಮೇಶ್ವರ ಶ್ರೀವೀರಪ್ರತಾ
- 3 ಪರಾಯರುರತ್ನ ಸಿಂಹಾಸನಾರೂಢಲಯ ಪೃಥ್ವೀಸಾಂಬ್ರಾಜ್ಯಂಜೇಯುತುಂಡುಗಾನು
- 4 ಯಜುಶಾಖಾಧ್ಯಾಯಲೈನ ಸೋಮವಂಶೋದ್ಭವಲಯಿನ ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವ
- 5 ರಾಜುಲಕೊಮಾರುಡು ಶ್ರೀಕೋನಸ್ವಯ್ಯದೇವ ಮಹಾರಾಜುಲಗುರು ಕಾಶ್ಯಪ
- 6 ಗೋತ್ರಂಕಾತ್ಯಾಯನಸೂತ್ರಂ ಮಣಿಯಗಾರಿಕೊಡುಕು ಅಂಜಿಕೃಷ್ಣಪ್ಪದಾಸುಲಕು ಯಿಚ್ಚೆ
- 7 ನಥಮ್ಮಶಾಸನಂಪ್ರತಿನಿವಾರಮುನ್ನು ತಿರುವೆಂಗಳನಾಥನಿಕಿ ದೀಪೋತ್ಸವಾನಿಕಿ
- 8 ಫೋಲಿಗಿಂಪುಕೊನಿಯುಂಡೇಯಂದ.ಕು ಪಲ್ಲಿಕಿಚೇರಿನ
- 9 ಚೆರುವುಕೆಂದ ಭೂಮಿನಿಮಾನ್ಯಮುಗಾಧಾರಾಪೂರ್ವಕಮುಗಾ ಸದ್ಯಃ
- 10 ಪರಿಚ್ಛೇದಮುಗಾ ಯಿಚ್ಚೆ ನಾಮು ಯಾತಥಾತಿಥಿಆರಭ್ಯಪ್ರತ್ಯಪೌತ್ರಪಾರಂ
- 11 ಪರ್ಮುಗಾಅನುಭವಿಂಪಮನಿವ್ರಾಯಿಂಚಿ ಇಚ್ಚೆ ನಶಾಸನ
- 12 ದೀನಿಕಿತಪ್ಪನವಾರು ತಲ್ಲಿತಂಡುಲಕುದ್ರೋಹಮುಜೇಸಿನವಾರು ಶ್ರೀ||

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ಮಂಚೇನಹಳ್ಳಿ ಹೋಬಳಿ ಕೋಡಿಗಾನಹಳ್ಳಿಗೆ ಉತ್ತರಕ್ಕೆ ಬಂಡೆಯ ಮೇಲೆ.

ಪ್ರಮಾಣ—1½'×1½'

- | | |
|-----------------|--------------|
| 1 ಮಂಗಳಸರ ಸ | 4 ಈಸಾಸಾನಕೆಮೂ |
| 2 ರೈಮಾನ್ಯದಜೊಲ | 5 ಜಣ ಮಂಗಳ |
| 3 ಗದ್ದೆ ಬಂಡು ಖಂ\|\| |  |

82

ಅದೇ ಹೋಬಳಿ ಹಳೇಹಳ್ಳಿಯಲ್ಲಿ ಬಂದು ಹಳ್ಳದ ಹತ್ತಿರ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

- | | | |
|----------------------|----------------------------|---------------------|
| 1 ಶ್ರೀಮತು ದುಂದುಭಿ | 4 ತಿಮ್ಮಪ್ಪಅಯ್ಯನವರು | 7 ಇದನುತಪ್ಪಿಸಿದವರಿಗೆ |
| 2 ಸಂವತ್ಸರದ ಆಶ್ವೀಜ | 5 ನಾಸುಮದುವೆಯ ಸುಂಕವ | 8 ಕಾಕಿಯಲ್ಲಿ ಗೋಹತ್ಯಾ |
| 3 ಶುದ್ಧ ೫ ಶು ಶ್ರೀಮತು | 6 ಸುಧರ್ಮಕ್ಕೆ ಬಿಟ್ಟುಕೊಟ್ಟರು | 9 ದಪಾಪ |

83

ದೊಡ್ಡಕುರುಗೋಡು ಹೋಬಳಿ ಕರಿಗಾನಹಳ್ಳಿಯ ಹತ್ತಿರ ಬಯಲಲ್ಲಿ ಬಿದ್ದಿರುವ ಮಾಸ್ತಿ ಕಲ್ಲು.

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|------------|------------------|-----------------------|
| 1 ಖಯಸಂ | 5 ವಾರವಂದು | 9 ಬವರದಲು |
| 2 ವತ್ಸರದ | 6 ಸ್ವಸ್ತಿ ಸಮಸ್ತ | 10 ಪೋಗೆ ಅವನ |
| 3 ಭಾದ್ರಪದ | 7 ಗಂಗ | 11 ಸತಿ ಸಹಾನುಭೂತಿ |
| 4 ಬ ೧೧ ನೋಮ | 8 ದೇವನಾಥ್ವಿಕೆಯಲು | 12 ಯಂಪೊಂದಿಸುರಲೋ |
| | | 13 ಕಕೇಸಂದಳು |

84

ಅದೇ ಹೋಬಳಿ ಮಣಸನಹಳ್ಳಿಯ ಹತ್ತಿರ ಪಳೇ ಭಾವಿಯ ಪಕ್ಕದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—5'×1'—6"

- 1 ನಮಸ್ತುಂಗಕಿರಣ್ಣ ಎಂಬ ಚಂದ್ರಚಾಮರಾಜೇ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ || ಸ್ವಸ್ತಿಶ್ರೀ
- 2 ವಿಜಯಾಭ್ಯುದಯಶಕವರುಷ ೧೫೬೯ನೆಯ ಜಯಸಂವತ್ಸರದ ಚಯಿತ್ರಶುಕ್ರಮಂ ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇ
- 3 ಶ್ವರಅರಿಯವಿಘಾಡಭಾಷೆಗೆತಪ್ಪವರಾಯರಗಂಡ ಹಿಂದುರಾಯಸುರತ್ರಾಣಪೂರ್ವಪಕ್ಷಿ ಮದಕ್ಷಿಣಸಮುದ್ರ
- 4 ಧಿಪತಿಶ್ರೀವೀರಬುಕ್ಕಣ್ಣ ವೇಡೆಯರು ಹೂಯಿಸಳಾನ್ಯಯಮಹೀಮಂಡಲಮಂ ನಿಜಭುಜಮಂ
- 5 ಜನವಾಗಿಪಾಲಿಸುತಜೊಸಪಟ್ಟಣದಲಿಸುಖಸಂಕಘಾವಿನೋದದಿಂ ರಾಜ್ಯಾಂಗೈಯ್ಯತ್ತ ತನ್ನ ಪಟ್ಟದಸಿಜೋಮದೇವಿ
- 6 ಯರಕುಮಾರಶ್ರೀವಿರುಪಣ್ಣ ವೇಡೆಯರಿಗೆನುಗೊಂಡಿ ಆಪಟ್ಟಣದಲ್ಲಿ ಸುಖದಿಂದ
- 7 ರಾಜ್ಯನಪರಿಪಾಲಿಸುವಲ್ಲಿ ಪ್ರಧಾನ ಕೋಟಿಯಂಕಟ್ಟಿಸಿದ ಹೆಮ್ಮಾಜಿಗೆ

- 8 ಸರ್ವಮಾನ್ಯವಾಗಿಬಿಟ್ಟುಗ್ರಾಮ ಬಡಗಣವಿರುವಪುರವೆಂದು ಪ್ರತಿನಾಮ
9 ಮಂಗಳಮಹಾಶ್ರೀ |
10 ಮೃಧೈ ನುಮಾಲನಂ |
11 ||

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ಅದೇ ಕುರುಗೋಡು ಹೋಬಳಿ ಮರುಪಡುಗು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಬಂಜರು ಜಮೀನಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—3'-0"×3'-6"

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|---------------------------|------------------------------|
| 1 ಕ್ರೋಧಿಸಂವತ್ಸರದಮಾ | 9 ದಲಾದದೇವತಾಕಾರ್ಯಕ್ಕೆ ಗಣಾ |
| 2 ಗೃಹಿರ ಶು ೩ ಶುಕ್ರವಿಟ್ಟಲೇ | 10 ರಾಧನ ಸುಂಕವನೂ |
| 3 ಶ್ವರಮಹಾಅರಸುಗಳಿಗೆ | 11 ಬಿಟ್ಟುಕೊಟ್ಟ ಮಹಾಜನಗಳ |
| 4 ಶ್ರೀರಂಗರಾಜಅರಸುಗಳಿಗೆ | 12 , |
| 5 ಗೆ ಧರ್ಮವಾಗಬೇಕೆಂದು | 13 ಧರ್ಮಶಾಸನ ಆವನಾನು |
| 6 ಕಟೆಯಿತಿರುವೆಂ | 14 ತಪ್ಪಿದರೆತಮ್ಮ ತಂದೆಯವಾರ |
| 7 ಗಳನಾಥದೇವರಿಗೆ ಅವ್ಯ | 15 ಣಾಸಿಯಲ್ಲಿ ಕೊಂದಪಾಪಕ್ಕೆ ಹೋ |
| 8 ತಪದಿವಿಪಾರಾಧನಮೋ | 16 ಹನು ಶ್ರೀ ಶ್ರೀ |

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ಅದೇ ಹೋಬಳಿ ತಾತನಕಲ್ಲು ಗ್ರಾಮದ ಬಳಿಯಲ್ಲಿರುವ ಹೊಂಗೇಮರಗಳ ಕಾನಿನಲ್ಲಿ ಹಾಳುಬಾವಿಯು

ಪಕ್ಕದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—5'-6"×3'-6"

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|---------------------------------------|---------------------------|
| 1 ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಕಬ್ಬ ಪಲ್ಲವಾನ್ವಯ | 10 ನನ್ನ ಯುಗಂಗೆನಣಿಯ |
| 2 ತಿಲಕಶ್ರೀಮೃನೋಟಂಬಾಧಿರಾಜ | 11 ಬೇರನೋಟಂಬಂ |
| 3 ಆಯ್ಯಪದೇವನಮರ್ಗ | 12 ಪಡೆಯಕಟೆಯಿಟ್ಟ |
| 4 ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನ | 13 ದೊಡೆಕಾಳಿಗದುಳ ವೀರ |
| 5 ವಿನುತಗಂಗಳಕುಲ | 14 ರತಟ್ಟಿಬಿದ್ದುಸತ್ತ ಆತಂಗೆ |
| 6 ತಿಲಕರಾಜಪ್ಪ | 15 ಉರೇಕ್ಕಲುಮಾಜನಮುಂ |
| 7 ವ.ಣಿಕೋಳಾಲ ಪು | 16 ಕೊಟ್ಟ ಕಟನಿ ಇಕ್ಕಣ್ಣಗಂ |
| 8 ರವರಮೇಶ್ವರ ಶ್ರೀಮ | 17 ಮಕ್ಕಳಮಕ್ಕಳವರೆಗಂ |
| 9 ತೃಪ್ತಿಪ್ರಥವೀಪತಿಯ | 18 ಸಲ್ಲುವೆ |

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ತೊಂಡೆಬಾವಿ ಹೋಬಳಿ ಕೊತ್ತೂರಿಗೆ ಪೂರ್ವಕ್ಕೆ ಕಣಿವೆಯಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—5'×3'

- 1 ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕವರ್ಷಂಬುಲು ೧೫೬೪ ಅಗುನೆಟಿತದು
2 ಪರಿವತ್ತಮಾನಪರಾಭವಸಂವತ್ಸರಶ್ರಾವಣಬಿ೯ಲೋ ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರ
3 ಶ್ರೀವೀರಪ್ರತಾಪಸದಾಶಿವದೇವರಾಯಮಹಾರಾಯಲು ರತ್ನಸಿಂಹಾಸನಾರೂಢಾಲ್ಮೈಪೃಥ್ವೀಸಾಂಬ್ರಾಂಭಾಂಜೇ
4 ಯುಜುಂಡುಗಾನುಶ್ರೀಮದ್ದೇವದೇವೋತ್ತಮ ಶ್ರೀತಿರುವೆಂಗಳನಾಥನಿ ಚಪ್ಪರಾನುಕುಲಬಳಿ
5 ಶ್ವರದೇವುಜಪ್ಪರಾನುಕುಲತ್ರೇಯಗೋತ್ರಂ ಆಪಸ್ತಂಬಸೂತ್ರಂ ಯಜುರ್ವಿಶ್ವಾಧ್ಯಾಯ ಲೈನ
6 ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರರಾಮರಾಜಾತಿಮ್ಮಯದೇವಮಹಾರಾಜಾಕೋಮಾರುಪ ಕೋನಪ್ಪಯ್ಯದೇವ
7 ಮಹಾರಾಜಾಗರುಶ್ರೀಜಯಂತೀಪುಂಜ್ಯಕಾಲಾನತಮತಂಡಿರಾಜಾತಿಂವರಾಜಾಕು ಪುಂಜ್ಯಂಗಾನು
8 ತಮಕುನಾಯಕತನಾನುಕುಲಾಂಚನವೆನುಗೊಂಡನೀಮಲೋ ಪುರನಪ್ಪಕಂಸುವರ್ನಾದಾಯ
9 ನಸುಂಕಮನುಚಪ್ಪರಾಕುಧರ್ಮಂಗಾನು ಇಡಿಚಿ ಚಂದ್ರಾದುಲುಸಾಕ್ಷಿ
10 ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತಿ ವಸುಂಧರಾಪಟ್ಟಿವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂಜಾಯತೇಶ್ರೀಮಿಃ
11 ದಾನಪಾಲನಯೋರ್ಮೃಧೈದಾನಾಚ್ಛೇಯೋನುಪಾಲನಾದಾನಾತ್ಸ್ವಗ್ಗಮವಃಪೂ ತೀಪಾಲನಾಚ್ಛೇತಂಪದಂಶ್ರೀ

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ನಗರಗೇರಿ ಹೋಬಳಿ ಪುಣಸೇನಹಳ್ಳಿ ಯಲ್ಲಿ ಕಟ್ಟಿನ ಬಳಿಯಲ್ಲಿ ಕಾಲ್ವೆ ದಡದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—3'×3'

- 1 ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕವ
2 ರುಪಂಬುಲು ಅಗುನೆಟಿಕೋಧನಸಂವತ್ಸರಪುಷ್ಯಶು ೩
3 ಶುಲು ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಶ್ರೀವೀರಪ್ರತಾಪಶ್ರೀವೀರಸದಾ

- 4 ಕಿವದೇವಮಕಾರಾಜಯವಿದ್ಯಾಸಗರಮಂದು ರತ್ನ ಸಿಂಹಾಸನಾರೂಢುಲ್ಯೈ ಪೈ
- 5 ಧ್ವೀಪಾಂಬ್ರಾಜ್ಯಂಜೇಯುಚುಂಡುಗಾನುಪುಗೋಂಡಭೋಗಸಮುದ್ರಂ ಹನುಮಂತ
- 6 ಪೆರಮಾಳುದಿವ್ಯಶ್ರೀಪಾದಪದ್ಮಂಬುಲಕು ಆತ್ರೇಯಗೋತ್ರಂ ಆಪಸ್ತಂಬನೂ
- 7 ತ್ರಯಂಜುಶ್ಯಾಖಾಧ್ಯಾಯುಲ್ಯೈನ ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರರಾಮರಾಜುತಿರುಮಲ
- 8 ದೇವಮಹಾರಾಜಯ್ಯ ಪಾಂಕಜಮೂರಡು ರಾಮರಾಜುಗಾಮಯಿಚೆನ
- 9 ಧರ್ಮಶಾಸನಸಾಮಿಸದಾಕಿವದೇವಮಹಾರಾಯೆಲುವಣ್ಣಕುಮ
- 10 ರನಾಯಕತನಾನಿಕಿಪಾಲಿಂಚಿನಪೆನುಗೋಪಸೀವೆಲೋಪಟ್ಟಣಾನ ಮಳಿಗೆ
- 11 ಸುಂಕಮುನುಪಾತಂಡಿಕಿಪುಣ್ಯಲೋಕಾವ ಪ್ರಗಾನು . . .
- 12 ಣ್ಯಕಾಲಮಂದುಸಹಿರಣ್ಯೋದಕದಾನಧಾರಾಪೂರ್ವಕಂಗಾ
- 13 ಯಿಸ್ತಿಮಿ . . . ಆಚಂದ್ರಾರ್ಕಂಗಾನು ಅನುಭವಿಂಚೆದಿ
- 14 ಅನಿವ್ರಾಯಿಂಚ ಇಚ್ಛೆ ನದಾನಧರ್ಮಶಾಸನಮುಶ್ರೀಶ್ರೀ
- 15 ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ | ಪರದ
- 16 ತ್ನಾಪಹಾರೇಣಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂಭವೇತ | ಮಂಗಳಮಹಾ ಶ್ರೀ

ಮುಳಬಾಗಲೆ ತಾಲ್ಲೂಕು.

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ಮುಳಬಾಗಲೆ ಟೌನ್ ಪಶ್ಚಿಮಕ್ಕೆ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ—5'—6"×2'—3"

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|--|---|
| 1 ಕುಭಮಸ್ತು ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯುದಯಃ | 20 ನಮಾರಾಧನೆಗೆ ಮುಳುವಾಗಿಲರಾಜ್ಯದ ಅವನಿನಾಡ |
| 2 ಶಕವರ್ಷ ೧೪೮೮ನೆಯವ್ಯಯಸಂವತ್ಸ | 21 ಪೊಳಗಣದಾಸವಾರಂಡಹಳ್ಳಿಗ್ರಾಮವನು |
| 3 ರದಮಾರ್ಗಶಿರಬಿತ್ತಲು ಶ್ರೀಮನ್ಮಹಾಮಂ | 22 ಸರ್ವಮಾನ್ಯವಾಗಿ ನಿವೃತ್ತಪುತ್ರಪುತ್ರಪಾರಂಪರಿಯಾಗಿ |
| 4 ದಲೇಶ್ವರವೇದಿನೀಮಿಸರಗಂಡಕುತಾರಿಸಾ | 22 ನಡಸಿಕೊಂಡು ಪೂರ್ವಮರಿಯಾದೆಯಧರ್ಮಗ |
| 5 ಳುವಸಾಳುವನರಸಿಂಗಯ್ಯದೇವಮಹಾಚರ | 24 ಳನ್ನು ನಡಸುತ್ತಾ ಬಿಡುದಂದುಬರದುಕೊಟ್ಟಧರ್ಮ |
| 6 ಸುಗಳಮುಳುವಾಗಿಲ ಬಣಜಿಗವೀರಸತಿಯ | 25 ಶಾಸನ . . . ಮುಳುವಾಗಿಲರಾಜ್ಯದ |
| 7 ಮಗವೀರನೆಟ್ಟಗೆಕೊಟ್ಟಧರ್ಮಶಾಸನ ನಿಸಿ | (ಹಿಂಭಾಗ) |
| 8 ಮುಳ.ವಾಗಿಲಲು ಅತಿಥಿಅಭ್ಯುಗತರಿಗೆಅನ್ವದಾನ | 26 ಸದಕತಂಡಹಳ್ಳಿಯನೂಸಹಅನುಭವಿಸಿಕೊಂಡು |
| 9 ಮಾಡಿಕೊಂಡುಹಂಪಧರ್ಮಗಳಸುಕೇಳಿಸುವು | 27 ಅದರ . . . ಸುಂಕವೊಳವಾಯುಹೊಜವಾರುವೊಳ |
| 10 ಸಂತೋಷದಿಂದವೀರನೆಟ್ಟಮಾಡಿ ಸಧರ್ಮ ಕೆಲಂಬಳಿಯಾ | 29 ಗಾಗಿವನುಳ್ಳದನುಸರ್ವಮಾನ್ಯವಾಗಿ ಕೊಟ್ಟವಾಗಿಡದ |
| 11 ಗಿದಯಮಾಡಿಕೊಟ್ಟಂಧಧರ್ಮಶಾಸನ | ರೊಳ |
| 12 ನಿರ್ಣಯ \| ನಿನಗೆಮುಳುವಾಗಿಲಪಟ್ಟಣದಲೂ | 29 ಗುಳನಿಧ್ಯಾಧ್ಯಷ್ಟಭೋಗಗಳನ್ನು ನೀವೇನಿಮ್ಮ ಪುತ್ರಪು |
| 13 ಬಣಜಿಗರುಅರಮನೆಗೆತೆತ್ತುಬಹ | 30 ತ್ರಪಾರಂಪರವಾಗಿಸರ್ವಮಾನ್ಯವಾಗಿಅನುಭವಿಸುವು |
| 14 ಸಹಾಯಗಂಧಿನೂ ಮರಿಯಾದೆಯಲೂ | ದಂದು |
| 15 ಬಳಿಯಾಗಿರಲುಮದು . . ಆಯಕಡೆಯಸುಂಕ . . | 31 ಕೊಟ್ಟಧರ್ಮಶಾಸನಕುಧರ್ಮಕೆಸಹಾಯಮಾಡದೆ |
| 16 ವಳವಾರುಸಹವಾಗಿತೆತ್ತುಬಹವನುಳ್ಳದನು | 32 ತಪ್ಪಿದಮು ಗೋವಕೊಂಡ |
| 17 ವ್ಯಯಸಂವತ್ಸರದಕಾರ್ತಿಕಶುಂಭದೀಪ ಧ | 33 ಮಹಾಪಾಪಕೆವೊಳಗಾಗುವರುಎಂದುಬರದು |
| 18 ಮ್ಯಕ್ಕುಎಂದೆದಿಗೂಸರ್ವಮಾನ್ಯವಾಗಿ | 34 ಕೊಟ್ಟದಾನಧರ್ಮಶಾಸನ . . . |
| 19 ಬಿಟ್ಟವನಿನುಕಿವರಾತ್ರೆಯಧರ್ಮಸೋಮವಾರಧರ್ಮ | |

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ಮುಳಬಾಗಲಿಂದ ಶ್ರೀನಿವಾಸಪುರಕ್ಕೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಆದಿಹನುಮಂತದೇವರ ದೇವಸ್ಥಾನದ

ಉತ್ತರಕ್ಕೆ ಹುಟ್ಟುಗುಂಡಿನಮೇಲೆ

ಪ್ರಮಾಣ.—5'—6"×1'—9"

- 1 ಕುಭಮಸ್ತು ಶಾರ್ವರಿಸಂವತ್ಸರದ ಆಕೇಜ ಬ ೫ ಲು
- 2 ಶ್ರೀಮನ್ಮಹಾನಾರಸಿಂಹಕದಿರೆಯನಾರಸಿಂಹದೇವರಸೇವೆಗೆ . . ಕಾವಲುಕಾಪರಿಗೆ
- 3 ದೇವರಾಜವೊಡೆಯರುರಾಜ್ಯವ ಪರಿಪಾಲಿಸುವಲ್ಲಿ ಮುಳುವಾಯರಾಜ್ಯವನು ಹರಿಯವೊಡೆಯರು ಪರಿಪಾಲಿಸಲಾಗಿ ಶ್ರೀ
ನಾರಸಿಂಹದೇವರ

- 4 ಇರಲಾಗಿ ನೂರಸ್ಥಾನದಲು ನಿಮ್ಮಗೆ ದಂಡೆಯಮಾನ್ಯವನನಾಡೆಧೇವೆ "
- 5 ಸಾಮ್ಯನನು ಅನುಭವಿಸಿಕೊಂಡು ದೇವರಕಟ್ಟಳೆಯ ಪರಿಪಾಲಿಸಿಕೊಂಡು ನಿಮ್ಮ
- 6 ವಂಶಪರಂಪರೆಯಾಗಿ ಸೇವಿಸುಂತಾದರೂ ಕಾದುಕೊಂಡು
- 7 ನಿಮ್ಮನಾಡ ಹೇಳುಸುಂಕಗಳಿಂದ ಅಂಗಣದ ನಮ್ಮಸ್ವಾಮಿಸೇವೆಗೆ
- 8 ಅನುಭವಿಸುವುದು ಎಂದು ಜಿ ನಾರಸಿಂಹವೇವರಪಾದದೊಳುಸೇವೆ ನಡೆಸಿಕೊಂಡು ಸುಖದಲಿಗಿಹುದು
- 9 ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತನಸುಂಧರಾಂ | ಪಕ್ಷಿ ಸರ್ಪಸಹಚ್ರಾಣಿ ವಿಪ್ರಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ | ನರಸಿಂಹಶ್ರೀ

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ಮುಳಬಾಗಿಲು ಹೋಬಳಿ ಬೇವುಹಳ್ಳಿ ಕತ್ತಿರ ಎಲುವಹಳ್ಳಿಗೆ ಹೋಗುವ ರಸ್ತೆಯಲ್ಲಿರುವ ಬಂಡೆಯಮೇಲೆ

ಫರಾಣ.—6'—6" × 4'—6"

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| 1 ಮನುಮತಸಂವತ್ಸರದಕಾರ್ತಿಕಶು | 4 ಧನೇಂದು ತಮಗೆ ಸಲುತ್ತಿದ್ದ ಸುಂಕತೆಗೆಯ |
| 2 ದಲಮುಳುವಾಯಿನಾಪ್ರಭುದಾಸೋದರ | 5 ನ.ಬಿಟ್ಟುಕೊಟ್ಟರು . |
| 3 ಅಯ್ಯನವರು ಸೋವೇದೇವರದೀಪರಾ | |

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ಮುಳಬಾಗಿಲಲ್ಲಿ ಜೋಡಿದಾರ್ಯ ಲಕ್ಷ್ಮಣಾಚಾರ್ಯರ ನೆಡದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನದ ನಕಲು

- 1 ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರುಷಗಳು ೧೬೦ನೇ ಈಶ್ವರ ಸಂವತ್ಸರಕಾರ್ತಿಕ
- 2 ಶು ೧೫ ಪುಣ್ಯಕಾಲದಲ್ಲು ಕೌಂಡಿನ್ಯಗೋತ್ರದ ಆಪಸ್ತಂಬನೂತ್ರದ ಯಜುರ್ವಿಶ್ವಾಧ್ಯಾಯಿಗಳಾದ
- 3 ರಾಜಾಚಾರ್ಯರಿಗೆ ಮೌದ್ಗಲ್ಯಗೋತ್ರದ ಆಶ್ವಲಾಯನನೂತ್ರದ ಬ್ರಹ್ಮಾಧ್ಯಾಯಿಗಳಾದ
- 4 ಸುಬ್ರಹ್ಮಣ್ಯಾಚಾರ್ಯರ ಪುತ್ರರಾದ ಶ್ರೀನಿವಾಸಾಚಾರ್ಯರು ಬರೆಸಿಕೊಟ್ಟ ದಾನಶಾಸನಕ್ರಮ ಹೇಗೆಂದರೆ ಅದಾಗಿ
- 5 ನೀವು ಬಹುಕುಟುಂಬಿಗಳಾದಕಾರಣ ನಮಗೆ ಪೂರ್ವದಾರಭ್ಯ ನಡೆಯುವ ಮಂಕಟಗಿರಿಕೋಟೆ
- 6 ಕೆರಕಳಗೆಯಿರುರಾಯಿಗುಟದೊಳೆಯ ಮಂಕಟಗಿರಿಕೋಟೆ ರಾಮಾಚಾರ್ಯರಗಡೆಗೆ ಪೂರ್ವಂ || ೦ ಕೊಳಗಗದ್ದೆ
- 7 ಯನ್ನು ಈದಿನ ಸಹರಣೋದಕದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ಕೊಟ್ಟು ಅಧಿಯಾಗಿ ನಿಮ್ಮ ಪುತ್ರಪೌತ್ರಪಾರಂಪರ್ಯ
- 8 ವಾಗಿ ಅನುಭವಿಸಿಕೊಂಡು ಜಪದೇವಾರ್ಚನವಾಖ್ಯಾನಕಾಲಗಳಲ್ಲಿ ಸಮ್ಮ ಶ್ರೀಯುಪಾರ್ಥನೆಮಾಡಿ ಸುಖದಲ್ಲಿ ಇರುವು
- 9 ದುಯೆಂದು ಬರೆಸಿಕೊಟ್ಟದಾಕಾಸನ ಏಕೈವಭಗಿನೀತೋಕ್ತೇ ಸರ್ವಪ್ರಾಮೋದವಿಭೂಭುಜಾಂ | ನಭೋಜ್ಯಾ ನ ಕರಗ್ರಾ
- 10 ವಿಪ್ರದತ್ತಾಂಪರದತ್ತಾನವಿಷಂ ವಿಷವೀತ್ಯಹುರ್ಬ್ರಹ್ಮಸ್ವಂ ವಿಷಮುಚ್ಯತೇ | ವಿಷಮೇಕಾಕಿನಂಹಸ್ತಿ ಬ್ರಹ್ಮಸ್ವಂಪುತ್ರ ಪೌತ್ರಕಂ |

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ಅರೇಲಕ್ಷ್ಮಣಾಚಾರ್ಯರ ನೆಡದಲ್ಲಿದ್ದ ಮತ್ತೊಂದು ತಾಮ್ರಶಾಸನದ ನಕಲು.

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| 1 ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕಾಬ್ದಿ ೧೬೬೦ | 14 ವಾಗಿ ಶ್ರೀಕರಣಶ್ರಿನಾಚಕವಾಗಿ ಬರೆದುಕೊಟ್ಟಭೂ |
| 2 ನೆಯತದುಪರಿವರ್ತಮಾನವಿಕ್ರಮಾನುಸಂವತ್ಸರ | 15 ದಾನಧರ್ಮಶಾಸನ ಇದನ್ನು ಪುತ್ರಪೌತ್ರಪಾರಂಪರ್ಯವಾಗಿ |
| 3 ಅಪಾಧಬಹುಳ ೧೫ ಪುಣ್ಯಕಾಲದಲು ಶ್ರೀವ.ದ್ವೈಂಕಟರಾ | 16 ಅನುಭವಿಸಿಕೊಂಡುಬರುವುದು ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ |
| 4 ಮಾಚಾರ್ಯರಪುತ್ರರಾದಸ್ಥಳದನರಸಿಂಹಾಚಾರ್ಯರುಮಾಧೂ | 17 ಇಂದ್ರಪ್ರಚ್ಛತಿಚಾಂಡಾಲೀಂಕಿಮಿದಾಪಚ್ಯತೇತ್ಸಯ |
| 5 ಲಸಗೋತ್ರಯಜುರ್ವಿಶ್ವಾಧ್ಯಾಯಿಗಳಾದಸ್ಥಳದ | 18 ಕ್ಷಮಾಂಸಸುರಯಸಿಕ್ತಂಸೃಕಪಾಲೇಚಿತಾಗ್ನಿನಾ \| ದೇ |
| 6 ಶ್ರೀನಿವಾಸಾಚಾರ್ಯರುಕೌಂಡಿನ್ಯಗೋತ್ರದರಾಜಾಚಾರ್ಯರ | 19 ವಬ್ರಾಹ್ಮಣಸ್ತೇಸ್ತಿಯೇಹರಂದ್ರಿ ಸರಾಧಮಾಃ \| ತೇ |
| 7 ಪುತ್ರರಾದಅಣ್ಣ ಯಾಚಾರ್ಯರಿಗೆಭೂದಾನಧರ್ಮಶಾ | 20 ಪಾಂಪಾದರಜೋಭೀತ್ಯಾಚ್ಯುತಾಚ್ಯಾ ದಿತಂಮಯಾ \| |
| 8 ಸನಬರೆಸಿಕೊಟ್ಟಕ್ರಮಹೇಗೆಂದರೆ ನಮ್ಮ ಶ್ರೀನಿವಾಸಾಚಾ | 21 ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಣ್ಯಂಪರದತ್ತಾನುಪಾಲನಂ \| ಪರ |
| 9 ರ್ಯರಿಗೆ ಮುಳಬಾಗಿಲಿಗೆಸೇರಿದ ಬೀಮ್ಮನಮುದ್ರದ | 22 ದತ್ತಾಪಹಾರೇಣಸ್ವದತ್ತಂನಿಷ್ಕಲಂಭವೇತ್ \| ದಾನಪಾಲನ |
| 10 ಳ್ಲಿ ನಮಗೆ ನಡೆಯತಕ್ಕ ಭಟವಾನ್ಯಾ ಹೊಲಂಗಳದ್ದೆಂ | 23 ಯೋರ್ಮಧ್ಯೋದಾನಾಚ್ಛೇದಯೋನುಪಾಲನಂ \| ದಾನಾ |
| 11 ಉಭಯನಾಲ್ಕು ಕೊಳಗಭೂಮಿಯನ್ನು ಸಮ್ಮಶ್ರೀ | ತ್ಸರ್ಗಮವಾಪೋ |
| 12 ನಿವಾಸಾಚಾರ್ಯರಿಗೆ ಸದ್ಗತಿನಿಮಿತ್ತವಾಗಿ ಸಹರಣೋ | 24 ತಿಪಾಲನಾದಚ್ಯುತಂಪದಂ |
| 13 ದಕದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ಸೂರ್ಯೋಪರಾಗನಿಮಿತ್ತ | |

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ಮುಳಬಾಗಿಲು ಟೌನಿನಲ್ಲಿ ನಂದಗುಡಿ ಶ್ರೀನಿವಾಸಾಚಾರ್ಯರ ವೆಶದಲ್ಲಿದ್ದ ತಾಮ್ರ ಶಾಸನದ ನೆಕಲು.

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನ
- 2 ಶಕವರ್ಷಖರಸಂವತ್ಸರ ಅಶ್ವೀಜ ಬಿ ೧೦ ಲು
- 3 ವೇದಶಾಸ್ತ್ರಸಂಪನ್ನರಾದ ವೆಂಕಣ್ಣಾಚಾರ್ಯ
- 4 ರವರಿಗೆ ಕನ್ನ ಸಮುದ್ರದ ಶಾನಬೋವ
- 5 ಜೋಗಪ್ಪನವರು ಕೊಡಿಸಿದ ದಾನಪತ್ರ
- 6 ಕ್ರಮವಂತೆಂದರೆ ಶ್ರೀಮತುರಾಜಶ್ರೀರಂಗ
- 7 ರಾಯರಯ್ಯನವರು ಕಾಪ್ಪಿಯ ಬಳಿಯಲ್ಲಿ
- 8 ಭಾಗ್ಯೋತ್ತರದ ಭೂಮಿಯನ್ನು
- 9 ದಾನಮಾಡಿ ಕೊಟ್ಟು ಇದ್ದದನ್ನು
- 10 ಇದರಲ್ಲಿ ಹೊಲ ೨೦ ಗಡೆ ೨೦ ಯನ್ನು

- 11 ನಿಮ್ಮಪುತ್ರಪೌತ್ರಪಾರಂಪರ್ಯವಾಗಿ
 - 12 ನಡಸಿಕೊಂಡುಬರುವುದು ಎಂಬುದಾಗಿ
 - 13 ಶ್ರೀರಂಗರಾಯರನಿರೂಪಿಸಿದಪ್ರಕಾರ
 - 14 ನಿಮ್ಮಪುತ್ರಪೌತ್ರಪಾರಂಪರ್ಯವಾಗಿ ಅನು
 - 15 ಭವಿಸಿಕೊಂಡುಬರುವುದು ಎಂದು
 - 16 ಪಾಲಿಸಿದ ದಾನಪತ್ರಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾ
 - 17 ಯೋಹರೇತವನುಂಧರಾಂ | ಪಪ್ಪಿವರ್ಷ
 - 18 ಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ||
- ಕುಭಮಸ್ತು |

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ಮುಳಬಾಗಿಲು ಹೋಬಳಿ ದೊಡ್ಡ ಬಂಡಹಳ್ಳಿಯಲ್ಲಿ ಕೆರೆಕೆಳಗೆ ಗುಂಡಿನಮೇಲೆ

ಪ್ರಮಾಣ.—8'—0" x 6'—5"

- 1 ಶ್ರೀಗುರುಪೇನಮಃ
- 2 ವಿಶೇಧಿಕೃತುಸಂವತ್ಸರದಶ್ರಾವ
- 3 ಣಸು ೫ ಲು ಶ್ರೀಮತು ಮುಳ
- 4 ವಾಯುವಿಡಪಗಳಕಾರ್ಯಕರ್ತರಾದ
- 5 ಶ್ರೀಮತು . . ನಾಡದಾಪೋದರಚಯ್ಯಗಳವರು
- 6 ಶ್ರೀಮತುಲಬಸದ್ವಿ ಮಗರಾಮ
- 7 ಸೆಟ್ಟರಿಗೆ ಕೊಟ್ಟ ಭೂದಾನಧರ್ಮಶಾಸನಕ್ರಮವಂತೆಂದರನು
- 8 ಮುಳಬಾಗಿಲಕ್ಕೆ ವಳಿತವಾದಲಬಸದ್ವಿ ಹಳ್ಳಿಯವರು
- 9 ಪ್ರಜೆಗಳ ಅನುಮತಿಯಿಂದ ಕೆಡೆಯನಕಟ್ಟಿದ

- 10 ಸಂಬಂಧವಾಗಿ ಕೆಡೆಯನಕೆಳಗೆಮೇಲುಭಾಗದಕಟ್ಟು
 - 11 ಗುಂಡಿನ ಕೆಳಭಾಗದಲ್ಲಿ ಹತ್ತು ಕೋಳಗದೆಯನುಸರ್ವ
 - 12 ಸಾನ್ನವಾಗಿ ಕೊಟ್ಟರು ಇದನು ಪಾಲಿಸಿದವರುಂಗೆವಾರ
 - 13 ಶಾಸನಾಲಿಸಹಸ್ರಗೋವದಾನಮಾಡಿದ ಪುಣ್ಯಭಾಗಿಗಳು
 - 14 ಇದಕೆತಪಿದವನು ಪಾಪಕೊಡನು ಇದಕೆಗವುಡು
 - 15 ಪ್ರಜೆಗಳವೊಪ್ಪದಾನಂವಾಪೋನಂವೇತಿದಾನಾಚ್ಛೇ
 - 16 ಯೋನು ಪಾಲನಂದಾನಾತ್ಮರ್ಗಮವಾಪ್ಪೋತಿಪಾಲ
 - 17 ನಾಡಚ್ಯುತಂಪದಂಶ್ರೀಗುರುಪಾದವೇಗತಿ ||
- ಶ್ರೀ ಶ್ರೀ

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ಅದೇಹೋಬಳಿ ಬಂಡಹಳ್ಳಿ ಕೆರೆಯಹತ್ತಿರ ಪಿಚ್ಚು ಗುಂಡಹಳ್ಳಿ ದಾರಿಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಬಂಡೆಯಮೇಲೆ.

ಪ್ರಮಾಣ.—1'—6"x2'—9".

- 1 ನಮಸ್ತುಂಗಳಿರಕ್ಕುಂ ಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತೈಲೋಕ್ಯ.
- 2 ನಗರಾರಂಭಮೂಲವ್ತಂಭಾಯಶಂಭವೇ | ಗುರುಪಾದವೇ
- 3 ಗತಿ | ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಶಕವರ್ಷಗಳ
- 4 ೧೬೭೫ನೆಯ ವಿಸುಸಂವತ್ಸರದಚೈತ್ರಶುದ್ಧ ೩ ಲ್ಲು ಶ್ರೀಮತು
- 5 ದೊಡ್ಡಲಿಂಗರಾಜೇಂದ್ರನವರುಮುಳಬಾಗಿಲಶ್ರೀನರಹರಿ
- 6 ಶಾಸ್ತ್ರಗಳಿಗೆ ದಯಪಾಲಿಸಿದ ಗ್ರಾಮದಾಸಶಾಸನದ
- 7 ಕ್ರಮವಂತೆಂದರೆ ನೀವುಬಹುಕಾಲದಿಂದ ನಮ್ಮನ್ನು ಆಶ್ರ
- 8 ಯಿಸಿಕೊಂಡು ಇದ್ದ ನಮ್ಮಗೆ ಜೀವನವನ್ನು ಕಲ್ಪಿಸಿಕೊಡಬೇ
- 9 ಕೆಂದುಹೇಳಿಕೊಂಡದ್ದರಿಂದನಾವುನಮ್ಮಆಡಳಿತಕ್ಕೆ
- 10 ವಳಿತವಾದಬಂಡಹಳ್ಳಿಗೆಪಟ್ಟಿ ಮೂರುಸಭೂಮಿಯನ್ನು ಕೊ
- 11 ಟ್ಟರುತ್ತೇವೆಯಾಗಿಅಲ್ಲಿನೀವುಕೆರಕುಂಟೆಮೊದಲಾದದನ್ನು
- 12 ಕಟ್ಟಿಸಿಕೊಂಡುಗದ್ದೆಯನ್ನು ಮಾಡಿಕೊಂಡುಅನುಭವಿಸುವು
- 13 ದಲ್ಲದೆ ಕಾಡುಪ್ರದೇಶದಲ್ಲಿರುವಗಿಡಮರಗಳನ್ನು ಕಡಿದು
- 14 ಸಾಗಿಗೆ ಅನುಕೂಲಪಡಿಸಿಕೊಂಡು ಆ ಭೂಮಿಗಳಲ್ಲಿ ಆಗತಕ್ಕ
- 15 ಸಮಸ್ತ ಫಲಗಳನ್ನು ನೀವುಪುತ್ರಪೌತ್ರಪಾರಂಪರ್ಯವಾಗಿ ಅನು
- 16 ಭವಿಸುವುದೆಂದು ಪ್ರೀತಿಯಿಂದ ಬರೆದುಕೊಟ್ಟ ದಾನಧರ್ಮ
- 17 ಶಾಸನದರಸೀಮಾನಿರ್ಣಯಪೂರ್ವಕ್ಕೆ ದೊಡ್ಡ ಬಂಡಹಳ್ಳಿವೂರ
- 18 ಮುಂದಣಬಂಡೆಪಟ್ಟಣಕ್ಕೆ ಸೊನ್ನ ವಾಣಿಕಾಸನೂತ್ತರಕ್ಕೆ ದೊಡ್ಡ
- 19 ಬಂಡಹಳ್ಳಿ ಕೆರೆನೀರುಬರುವಕಾಲುವೆ ಈಮಧ್ಯೆ ಇರುವಭೂಮಿ
- 20 ಕಾಡುಬಂಡೆಮೊದಲಾದದನ್ನು ನಿಮ್ಮಗೆಸರ್ವ ಮಾನ್ಯವಾಗಿ ಕೊಟ್ಟ
- 21 ಕಾರಣವರೊಳಗುಳ್ಳನಿಧಿನಿಕ್ಷೇಪಜಲತರುಪಾಪಾಣ ಅಕ್ಷಣ

- 22 ಆಗಾಮಿಸಿದ ಸಂಧ್ಯಂಗಳೆಂಬ ಅಪ್ಪಭೋಗತೇಜಸ್ವ್ಯವನ್ನು ಆನ
23 ಭವಿಸಿಕೊಂಡುಬರುವುದೆಂಬುದು ಕೊಟ್ಟ ದಾನಶಾಸನ ಸ್ವದತಂ
24 ಪರದತ್ತಂವಾಯೋಹರೇತುವಸಂಧರಾಪ್ಪವರ್ಪಸಹಸ್ರೇಷು
25 ವಿಷ್ಣುಯಾಂ ಜಾಯತೇಶ್ರೀಮಿಃ || ಗುರುಪಾದವೇಶರಣಂ

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ಶ್ರೀನಿವಾಸಪುರ ತಾಲ್ಲೂಕು.

ಯಲ್ಲೂರು ಹೋಬಳಿ ಅಡವಿಕುರುಬರಹಳ್ಳಿಯಲ್ಲಿ ಬಂಡೆಮೇಲೆ.

ಪ್ರಮಾಣ—5'—0"×3'—0"

- 1 ಶ್ರೀಮುಖನಾಮಸಂವತ್ಸರಫಾಲ್ಗುಣಶುದ್ಧ ೫ ಸ್ಥಿರವಾರ
- 2 ಶುಭದಿನದಲ್ಲುಗ್ರಾಮದೇವತೆಯಾದ ಮಾರಮ್ಮನಿಗೆ
- 3 ದೇವಾಲಯವಕಟ್ಟಿಸಿದಾತಬಯಿರೆಗವುಡನಮಗ
- 4 ಹೊನ್ನೆಗವುಡನುಕಿಲ್ವಿ ಮಾರೋಜನಮಗ
- 5 ಮಲ್ಲಾಚಾರಿ ಮಂಗಳ ಶ್ರೀಶ್ರೀ

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ಅದೇಹೋಬಳಿ ನಿಲಟೂರುಗ್ರಾಮದಕೆರೆಯತೊಲಿನ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—1'—6"×1'—0"

- | | |
|------------------|--------------------|
| 1 ಶುಭಮಸ್ತು ಗಣಾಧಿ | 5 ಬೋಯಿ ತಿಮ್ಮಯ |
| 2 ಪತಯೇ ನಮಃ | 6 ಕೊಡಕು ಮಾದ |
| 3 ತಾಡಿಗೋಳರಾಮ | 7 ನ್ನಕು ಯಿಚ್ಚಿ ನಭೂ |
| 4 ಪನ್ನಾಮನಿಗಾರು | 8 ದಾನಮಾನ್ಯಂ |

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ಅದೇಹೋಬಳಿ ಗಂಗನತ್ತಗ್ರಾಮದಲ್ಲಿ ಹೊಂಗೆಕಾನಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—5'—6"×2'—0"

- | | |
|---------------------------------|-------------------------------------|
| 1 ಶ್ರೀಮನುಮಹಾರಾಜಾಧಿರಾಜ | 11 ಹೆಮ್ಮಡಿನಾಡ ಬಿಲ್ಲಗವುಂ |
| 2 ರಮೇಶ್ವರಶ್ರೀನೀರಹರಿಹರರಾ | 12 ಡನ . . ಯಲು ಸಂತೆಯಕ |
| 3 ಯರಕುಮಾರರು ದೇವರಾಯವೊ | 15 ಟ್ಟ ಸ ಬಿಲ್ಲಗವುಂಡ ಚಂದಗ |
| 4 ಡೆಯರು ಪ್ರಿತುವೀರಾಚ್ಚಂಗಯಿ | 14 ವುಂಡಮಾದಿಜೇಯ ತಮ್ಮ |
| 5 ವಸಕವರೂಪ ೧೪೪೦ ನೆ ವಿಳಂಬಿ | 15 . . . ರಿಗೆ ಮುಖ್ಯವಾದಾಯಿವತ್ತಾಪುದೇಸ |
| 6 ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಸು ೧ ಸು ಶ್ರೀ | 16 ದಬ್ಬಸಟ್ಟಿತಾಳಮುರಿ ತಿಮ್ಮಿ |
| 7 ಮನ್ಮಹಾಮೂವರುರಾಯರ ಗಂಡ | 17 ಸೆಟ್ಟಮೊಳಗಾದ ಸಮಸ್ತ |
| 8 ಚೆಂಜಿಬಯನಾಯಕರವರ | 18 ಗಂಡ.ಗಳು ಸಂತೆಯಮು |
| 9 ಮಕ್ಕಳು ಚಿಕ್ಕಮುದ್ದೆಯನಾಯಕರು | 19 ಕರನು ಮಾಸ್ತಾವಾಗಿ ಬಿಟ್ಟು |
| 10 ತಮ್ಮ ನಾಯಕತನಕೆ ಸಲುವ | 20 ಕೊಟ್ಟರು ಮಂಗಳಮಹಾ ಶ್ರೀ |

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ಅದೇ ಹೋಬಳಿ ಹರಳುಕುಂಟೆ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮ ಹುಣಿಸೆಮರದಕೆಳಗೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—6'—0"×2'—3"

- | | |
|--------------------------------|--------------------------------|
| 1 ಶ್ರೀಮತು | 7 ಮಾಸ್ತಾಹೊಲಬಿ ೧ ಗದ್ದೆ ಬಿ ೧ ಸಲ |
| 2 ನಾಡಹಲವರು | 8 ಗೆ ಆಯಮನೆಸಟ್ಟು ಹೇಪುಸುಂಕವನು |
| 3 ಸ್ವಾಮಿ.ತನವರು ಸೋಮೋಜ | 9 ಸರ್ವಮಾಸ್ತಾವಾಗಿ ಆಚಂದ್ರಾರ್ಕಸ್ಥ |
| 4 ರಸೆಟ್ಟಯಮಕ್ಕಳು ವೆಂಗಳ | 10 ಯಿಯಾಗಿ ಸಲಿಸುವುದು ಯಾಸಾಸನ |
| 5 ಸೆಟ್ಟಗೆಮಲಸೆಟ್ಟಯ ಮಕ್ಕಳು ಮಾಣಿಕ | 11 ಕೆತ್ತವುದವರುನಾಡುಗಳ ಹಲ |
| 6 ಸೆಟ್ಟಗಳಿಗೆ ಕೊಟ್ಟ ಸರ್ವ | 12 ವರಿಗೆ ತಪ್ಪದವರು |

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ಅದೇ ಹೋಬಳಿ ರಾಮಪುರಕ್ಕೆ ಪೂರ್ವ ಬಯಲಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ.—3'-2"x1'-3". ತಲುಗಡ್ಡರ

- | | |
|-------------------------|-------------------|
| 1 ವಿಭವಸಂವತ್ಸರದಮಾಘ ಬಿ ೧೦ | 5 ವೀರಭದ್ರಸ್ಯಾಮಿಕಿ |
| 2 ಶುಕ್ರವಾರಂ ಶ್ರೀಮನ್ಮಠಾ | 6 ಯೆಚ್ಚಿನಮಾನ್ಯಮು |
| 3 ನಾಯಂಕಾಚಾರ್ಯಾಲ್ಪನ | 7 ಮಡಿಪಂದುಮು . . |
| 4 ಅಪ್ಪನಾಯನಿವಾರು | 8 |

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ಅದೇಹೋಬಳಿ ಕೊಳತೂರು ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಹೊಂಗೇಮರದ ಕಾನಿನ ಬಳಿಯ ಕಾಲ್ವೆಯಪಕ್ಕದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ.—5'-6"x2'-9".

- | | |
|------------------------------|----------------------------------|
| 1 ಕರಸಂವತ್ಸರ ಅಶ್ವಿಜ ಬಿ ೧೦ ಲು | 10 ನಾಗಬೇಕೆಂದು ಪೊಂದುಬಂಡುಗಗದ್ದೆ |
| 2 ಶ್ರೀಮನ್ಮಠಾರಾಜಾರಾಜ ಶ್ರೀ | 11 ಹತ್ತುಕೊಳಗ ಹೊಲವನ್ನು ಸಹ ಧಾರಾ |
| 3 ರಂಗರಾಯರಾಯಮಹಾರಾಯರು | 12 ದತ್ತವಾಗಿಸಮರ್ಪಿಸ್ತೆ ವಾದಕಾರಣ ನೀ |
| 4 ರಾಜ್ಯವನಾಳವಲ್ಲಿ ಬೋಗಪ್ಪಯ್ಯ | 13 ವಿನಿಮ್ಯಪುತ್ರಪುತ್ರಪರಂಪರವಾಗಿ |
| 5 ನವರುಮಂಕಣ್ಣ ನವರಿಗೆ ಬರಸಿ | 14 ಅನುಭವಿಸಿಕೊಂಡು ಬರುವುದೆಂದು |
| 6 ಕೊಟ್ಟಭೂದಾನಶಾಸನಮ್ | 15 ಬರೆದುಕೊಟ್ಟಶಾಸನ ಇದನಪಹ |
| 7 ಗೆ ದಯಪಾಲಿಸಿದ . . . ಸೀಮೆಯೊ | 16 ರಿಸಿದವರು ಮಹಾಪಾತಕಕೆ ಹೋಹರು |
| 8 ಇಗಣರಂಗಪುರಗ್ರಾಮದಲನ | 17 ಶುಭಮಸ್ತು |
| 9 ಮ್ಮಮಾತಾಪಿತೃಗಳಿಗೆ ಶಾಶ್ವತಲೋಕ | |

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ಅದೇ ಯಲ್ಲೂರು ಹೋಬಳಿ ಹೊಸಹಳ್ಳಿಯಲ್ಲಿ ರಾಮಭಟ್ಟರ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ
ಕ್ರಿ. ಶ. ೧೧೧೦ರಲ್ಲಿ ಮೈಸೂರು ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜವೊಡೆಯರು ಕೊಟ್ಟ
ಕೊತ್ತಪಲ್ಲಿ ದಾನಶಾಸನ.

2 ಹಲಗೆಗಳು ಪ್ರಮಾಣ—4"x4½"

- (I b)
- 1 ಅವಿಲಾಸನ ಸಿರಸ್ತೆದಾರನಾ ಲಯಸ್ತುಕಬಲವಮಕರ್ದಮಾಸ
 - 2 ವಮುಜಾರಿದಾನಸತಾಲುಕು ಶ್ರೀನಿವಾಸಪುರಯೇರುಕಾಲವಾದಾರ್ಪಣೆ
 - 3 ರಿಯಾಸತಮೈಸೂರುಬದಾನವತಾಲುಕಿನಲ್ಲಿರುವವೇದಮೂರ್ತಿ . ರಿಯಸ್ವಾಮಿ
 - 4 ಶಾಸ್ತ್ರಗಳಮುಜಾರಿಗೆಬಂದುತಮ್ಮಗೆತಾಲೂಕುದೂರಕೂರುಮೈಕಿಕೊತ್ತಪಲ್ಲಿ
 - 5 ಎಂಬಿ ಗ್ರಾಮವು ಪೂರ್ವದಾರಭ್ಯಸರ್ವಮಾನ್ಯವಾಗಿನಡೆದುಬಂದುಈಚೆಗೆ
 - 6 ಜಪ್ತಿ ದಾಖಲಾಗಿರಲಾಸಾಲಬೇರೀಜುಜಾಸ್ತಿಯಾಗಿರುವುದರಿಂದ
 - 7 ಅಮೇಲೆ ಸರ್ಕಾರಕ್ಕೆ ಹಣಕೊಟ್ಟುಜೀವನಮಾಡುವುದಕ್ಕೆ ನಿರ್ವಾಹವಿಲ್ಲ
 - 8 ಮುನಾಸಖೆಂದಜೋಡಿದೊಕರೂರಮಾಡಿಸಿಕೊಟ್ಟಲ್ಲಿಅಮೇಲೆಜೋ
 - 9 ಡಿಹಣವನ್ನುಕಾಲಬದಾಲಸರ್ಕಾರಕ್ಕೆ ಸಂದಾಯಮಾಡಿತಮ್ಮಜೀವನವು
 - 10 ಮಾಡಿಕೊಂಡುಸರ್ಕಾರದಸರ್ಕಾರದಶ್ರೇಯೋಪಾರ್ಥನೆಮಾಡುತ್ತಾ ಇದೇನೊ
 - 11 ಬಿದಾಗಿಹುಜ್ಜಾಲ್ಲಿಅರಿಕೆಮಾಡಿಕೊಂಡುಸ್ಥಳದಿಂದಅರ್ಜಿಭೋಗಿಸಟ್ಟೆ
 - 12 ಸಹಕಾರದತೋರಿಸಿದಕಾರಣಸದರಿಗ್ರಾಮದಪಂಚಸಾಲಾಹುಟ್ಟಿವಳಿ
 - 13 ಪರಾಂಬರಿಸಿಕೊಟ್ಟಿಗಳಿಕೊತ್ತಪಲ್ಲಿಗ್ರಾಮಕ್ಕೆಜೋಡಿದೊಕರೂರಾಡಿಸಿ
 - 14 ಕೊಟ್ಟಿರುವುದುಸದರಿಗ್ರಾಮದಲ್ಲಿಬುಟ್ಟಿಬೇರೀಜುಕಂಠರಾಯ
 - 15 ೩೬||೧|| ಈವೈಯ್ಯ ವಜಾಜಾರಿರನಾಮತಿ|| ಜಾತಃಬಾಕಿಬೇರೀಜು
 - 16 ೩೬||೧|| ಈವೈಯ್ಯ ಕನಾನುಬಾಬುಬೇರೀಜುವಾಪುಮಾಡಿಸಿಇರುವು
 - 17 ದುಷ್ಕಾರ|| ದಾಕಿಬೇರೀಜುಮುಮ್ಮತ್ತೆರಡುವರಹಕಂಠೀರಾಯಪ್ರಕಾರ
- II (a)
- 18 ಜೋಡಿದೊಕರೂರಮಾಡಿಸಿಅಪ್ಪಣೆಕೊಟ್ಟಿರುವುದರಿಂದಸದರಿ
 - 19 ಗ್ರಾಮಶಾಸ್ತ್ರಮುಜಕೂರುಸುಭದ್ರಮಾಡಿ ಅಂಗೀಕರಿಸಸ | ದಾರಭ್ಯ
 - 20 ಸಾಲಬದಾಲಮೂವತ್ತೆರಡುಕಂಠೀರಾಯಮೇರಗೆಸರ್ಕಾರ
 - 21 ಕೈತೆಗೆದುಕೊಳ್ಳುತ್ತಾಸದರಿಗ್ರಾಮವನ್ನು ಇವರಿಗೆಸರಾಗುನಡಿಸಿಕೊಂಡು
 - 22 ಬರುವುದುಹದಸಾಲತಾಜಾಸನ್ನದುವುಜಾರುಡಕೆಲಸವಿಲ್ಲಸನ್ನದು

- 23 ನಕಲನ್ನು ಸಿರಸ್ತೆದಾರರದಪ್ಪರಕ್ಕೆ ಬರೆಸಿಕೊಂಡು ತನಗನ್ನದನ್ನು ಈಶಾ
 24 ಸ್ತ್ರೀಗಳವಶಕ್ಕೆ ಕೊಡುವುದು ಅಂಗಿರಸ ಸಲ್ಲಿ ನಿಜವೈಶಾಖೆಯುಂಟು
 25 ರೀತಿಯಿಂದಲೇನಾದರೂ ಮೇಸರ್‌ಗಳಿಂದಲೇ ಇದ್ದು ಬರುವುದಾದರೂ
 26 ಮುನಿಸಿಪಲ್‌ಮ್ಯಾನ್‌ನಿಂದಲೇ ಇದ್ದರೂ ಇದರಲ್ಲಿಯೂ ಇದ್ದರೂ ಇದರಲ್ಲಿಯೂ
 27 ಜೋಡಿತಗಡುಕೊಂಡು ಗ್ರಾಮನಡೆಸಿಕೊಡುವುದು
 28 ಶ್ರೀಕೃಷ್ಣ

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ಅದೇ ಯಲ್ಲಾರು ಹೋಬಳಿ ಬಂಡೆಕುರುಬರಹಳ್ಳಿಯಲ್ಲಿರುವ ಗುಂಡಿನಮೇಲೆ.

ಪ್ರಮಾಣ—3'-6" x 2'-9"

- | | |
|--------------------|---------------------|
| 1 ಮನುಮತಸಂವತ್ಸರ ಚ | 4 ಮಾರಗೋವಜಿಯರು ನಿಲಿ |
| 2 ಯತ್ರಸುಖಲ ಶ್ರೀಮತು | 5 ಸಿದಮಣ್ಣಪದ ಧರ್ಮ |
| 3 ದಾವೋದರಅಯ್ಯಗಳಕು | 6 ಕುಭಮಂಗಳಂ ಶ್ರೀಶ್ರೀ |

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ಅದೇ ಹೋಬಳಿ ಯವರೂರಿನಲ್ಲಿರುವ ಭವಾನಿಶಿಂಗರ ವಶದಲ್ಲಿದ್ದ ಗಂಗರಾಜಭೂವಿಕ್ರಮನ ತಾಮ್ರಶಾಸನ.

ಆನೆಯ ಮೊಹರು—೫ ಹೂಗಳಿಗು.

ಹಳಗನ್ನಡಕ್ಷರ

(1ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)

- 1 ಸ್ವಸ್ತಿ ಚಿಂತಂಭಗವತಾಗತ ಘನ ಗಗ(ನ)ನಾಭೇನಪದ್ಮನಾಭೇನಕ್ರೀಮಜ್ಜಾಹ್ನವೇಯಕು
- 2 ಲಾಮಲವ್ಯೋವೂವೂವಭಾಸಸಭಾಸ್ವರಸ್ವಖ್ಯಾಕಪ್ರಹಾರಬಂಡಿತಮಹಾಶಿಲಾಸ್ಥಂಭಲ
- 3 ಬ್ಬಬಲಸರಾಕ್ರಮೋದಾರುಣಾರಿಣವದಾರಣೋಪಲಬ್ಧವ್ರಣವಿಭೂಷಣವಿಭೂಷಿತಾಕ್ಷಾಯ
- 4 ನಗೋತ್ರಾಶ್ರೀಮತೋಂಗುಣವಮೃಗನಧರ್ಮಮಹಾಧಿರಾಜಾತಸ್ಯಪುತ್ರಾಃಪಿತುರನ್ಯಾಗತರತಗುಣಯುಕ್ತೋ
- 5 ವಿದ್ಯಾವಿನಯವಿಹಿತವೃತ್ತಸಮೃದ್ಧಜಾಪಾಲನಮಾತ್ರಾಧಿಗತರಾಜ್ಯಪ್ರಯೋಜನೋವಿ
- 6 ದೃಷ್ಟವಿಕಾಂಚನನಿಕಪೋಪಲ(ಬ್ಬ)ಭೂತೋನೀತಿಶಾಸ್ತ್ರಸ್ಯವಕ್ತ್ರಪ್ರಯೋಕ್ತೃಕುಲೋದತ್ತಕ(ಸ್ಯ)
- 7 ಪ್ರಸೃತಪ್ರಣಿತಜನಕಲ್ಪತರಾಶ್ರೀಮತ್ . ಮಾಧವಸುಹಾಧಿರಾಜಾತಸ್ಯಪುತ್ರಾಃಪಿತೃಪೈತಾಮಹ

(2ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)

- 8 ಗುಣಯುಕ್ತೋ ಅನೇಕಚತುರ್ದಂತಿಯುದ್ಧವಾಪ್ತಶ್ಚತುರಾರಧಿವೇಲಾವಲಯಿಶಲಿಸಾಸ್ವಚಿಂತಯಕಃ
- 9 ಶ್ರೀಮದ್ಧರವಮೃಗಮಹಾಧಿರಾಜಾತತ್ಪ್ರತೋದ್ವಿಜಗುರುದೇವತಾಪೂಜನೋಪಕಾರ ನಾರಾಯಣಚರಣಾ
- 10 ರವಿಂದಾನುಪೂಜಾತಥಕ್ತಃಶ್ರೀಮದ್ವಿಷ್ಣುಗೋಪಸುಹಾಧಿರಾಜಾತತ್ಪ್ರತಃಪ್ರಿಯಂಬಕಚರಣಾಂಭೋರಹ
- 11 ರಜಃಪವಿತ್ರಕೃತೋತ್ತಮಾಂಗಸ್ವಭೂಜಬಲಸರಾಕ್ರಮಕ್ರಯಶ್ರೀತರಾಜ್ಯಾಧಿಪ
- 12 ಮೋಕ್ಷಪಿತೃತಾಸನವೃತ್ತಿಕರನಿತಿಧಾರಾಸ್ವಯ ಕಲಿಯುಗಬಲಸಂಕಪಾಟನಸರಾಜಸದ್ಧರ್ಮ
- 13 ವಿಹಾರದ್ಧರಣದ್ವಾತ್ರೀಂಶಾಯುಧಕುಶಲಹಸ್ತ ನಿತ್ಯಸನ್ನದ್ಧಶ್ರೀಮತ್ಮಮಾಧವಸುಹಾಧಿರಾಜಾತಸ್ಯಪು
- 14 ತ್ರಾಶ್ರೀಮತ್ಪದಂ ಬಕುಲಗಗನಗಹಸ್ತಿಮಾಲಿಃ ಕೃಷ್ಣವರ್ಮಮಹಾಧಿರಾಜಸ್ಯಪ್ರಿಯಭಾಗಿನೇ

(2ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)

- 15 ಯೋವಿದ್ಯಾನಯನಾತಿಶಯಸುಪ್ರಾರಿತಿಶಾಂತರಾತ್ಮಾನಿರಸಗ್ರಹಪ್ರಧಾನಶಯೋಯೋವಿದ್ಯತ್ಸು
- 16 ಪ್ರಥಮಾಗ್ರಾಣ್ಯಶ್ರೀಮತೋಂಗುಣಸುಹಾಧಿರಾಜಸ್ಯವಿನೀತನನ್ನಿಮಧೇಯಃ ತಸ್ಯಪುತ್ರಾಃಶ್ರೀ
- 17 ಸ್ಕಂದವರ್ಮದರ್ಶನಾಧಿರಾಜಸ್ಯಪ್ರಿಯಪುತ್ರೀಪುತ್ರಾಃಪಿತೃಂಭಮಾಣಕೈತ್ರಯಃಅಸ್ತರಿಕ್ಷ ಆಲ
- 18 ತ್ತೋಕ್ತೃಗಳಿಹಳಸಪಯಿಸಕರಾಧ್ಯನೇಕ ಸಮರಮುಖಮುಖತವಹಪ್ರಹತಕೂರ
- 19 ಪುರುಷಶೂನ್ಯಹಾರವಿಪ್ರಪದಸುದಿಹಸ್ತೀಕ್ರಿತಕೃತಾ [ನಾ]ಗ್ನಿಮುಖಃ (ವಿಸ್ತೀಕ್ರತಾಂತಾತ್ತಿ ಮುಖಃ) ಕಾ
- 20 ರಿತಕಿರಾತಾರ್ಜುನೀಯಪಂಚದಶಸರ್ಗತೀಕಾಕಾರೋಶ್ರೀಮತೋಂಗುಣಸುಹಾಧಿರಾಜದ್ವಿನೀತನಾ
- 21 ಮಧೇಯಃತಸ್ಯಪುತ್ರಾಃಮದಾರ್ಥವಿದವಿದವ್ಯದಿತವ್ಯಂಭರಾಧಿಸಮಾಳಿಮಾಲಾಮಕ

(3ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)

- 22 ರಂದಪ್ರಂಜಪ್ರಂಜರೀಕ್ರಿಯಾಮಾಣಚರಣಯುಗಳ ಸೌನೋಮುಕ್ತವನಾವಧೇಯಃ ಕೋಂಗುಣಸುಹಾಧಿ
- 23 ರಾಜಾತಸ್ಯಪುತ್ರಾಃತತೋಧಿಕಃಸಕಲದಿಗಂತರಾಪ್ರಸಿದ್ಧಸಿಂಧುರಾಜದಹಿತ್ರವ
- 24 ರಾಜತುರ್ದರವಿದ್ಯಾಸ್ಥಾನಾಧಿಗತವಿಮಲಮತಿವಿಶೇಷಸ್ಯನೀತಿಶಾಸ್ತ್ರಸ್ಯವಕ್ತ್ರಪ್ರಯೋ
- 25 ಕ್ತೃಕುಲೋದಿತವಿರಸಿರಾಕರಣೋದಯಭಾಸ್ವರಃ ಶ್ರೀವಿಕ್ರಮಪ್ರತಿತನಾಮಧೇಯಃ
- 26 ತಸ್ಯಪುತ್ರಾಃಕಾಂತಕಾವೇರೀತೀರಕರಿಕಾಲಕುಲನಾಶೋತ್ಪನ್ನಃಚೋಳನೃಪಪುತ್ರೀಪುತ್ರೋನೇಕಸಮರಸ
- 27 ಮ್ಯಾದಿತವಿಜೃಂಭಿತದ್ವಿರದರದನಕುಲಿಶಾಭಿಘಾತವ್ರಣಶ್ವರೂಢಾಶ್ವಂದ್ಯಜಯಲಕ್ಷಣ
- 28 ಲಕ್ಷೀಕೃತವಿಶಾಲನಕ್ಷತ್ರಃ ಸಮಧಿಗತಸಕಲಶಾಸ್ತ್ರಾರ್ಥ ತತ್ವನಿರೂಪಸಮರಾದಿತ್ಯತೃವ

(3ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)

- 27 ಗೋನಿರವದ್ಯುಚಂತಪ್ರತಿವಿಮುಖವರ್ಧವಾನಪ್ರಭಾವೋ(ಹು)ಭೂವಿಕ್ರಮನಾಮಧೇಯಃ ಅಪಿಚ
28 ನಾನಾಹೇತಿಪ್ರಹಾರಪ್ರವಿಘಟಿತಭಟೋರಕಪಾಟೋತ್ಥಿತಾಶ್ಯಧಾರಾಸ್ವದಪ್ರಮತ್ತದ್ವಿಭತಚರಣಕ್ಷೇದ
31 ದಸ್ಸನ್ಯುದ್ಧಭೀಮೇಸಂಗ್ರಾಮೇಪಲ್ಲವೇಂದ್ರೋಸರಪತಿವಿಜಯೋಜ್ಞೋಹಿದುದ್ದೃಷ್ಟಾಭಿಧಾನೇರಾಜಶ್ರೀವ
32 ಲ್ಲಭಾಖ್ಯಾನಮರ(ಸ)ಜಯಾವಾಪ್ತಲಕ್ಷ್ಮೀವಿಳಾಃಕೋಗುಣಿಮಹಾಧಿರಾಜೇನಕೋಳಾಲಪುರೇಸ್ಥ
33 ತ್ಯಾಪಟ್ಟಂಚಾಸತ್ಯುತ್ಪರಪಂಚಸತೇಷುಗತೇಷುಸಕವರ್ಷೇಷುಸಮತೀತೇಷ್ವತ್ಯುನಃಪ್ರ
34 ವರ್ತಮಾನಪಂಚಪಿಪತಿವದ್ಧವಮಾನೇವಿಜಯೇ [ಇ] ಶ್ವರ್ಯಸಂವತ್ಸರೇಜೈತ್ರಸುಕ್ಲಪಕ್ಷೇದಶಮ್ಯಾಂ
35 ಮಘಸಕ್ಷತ್ರೀ(ತಿ)ಬೃಹಸ್ಪತಿವಾರೇಕೋಳಾಲವಿಷಯಾಧಿಪಃಸುಪೂರ್ವಿಣಾಂಸತ್ಯುರೈಕೇಶ
36 ಗನಬಲಿಹಿಂಹಸ್ಥಿರಮೇಟಬಾಣವಿದ್ಯಾಧರಃಪ್ರಭುಮೇರುಗವುಂಡತಸ್ಯಸೂನು ವಿಜಯಾದಿತ್ಯಗಾ

(4ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)

- 37 ವುಂಡತಸ್ಯಸೂನುಃಪ್ರಭುಮೇರುಗಾವುಂಡಹಿತಸ್ಯಸೂನುಃಮಾರಗಾವುಣ್ಣಿತಸ್ಯಸೂನುಃಮಮಮವೀರ ಭಟವಿಕ್ರ
38 ವಾದಿತ್ಯಗಾವುಂಡಸ್ಯಹೊದಲಿವಿಷಯೇಬಿದಿರೂರಿಮಯಾದತ್ತಂಅಸ್ಯಸೀಮಾಕನ್ನಾಟಕೇಪ್ರವ
39 ಕ್ಷ್ಯಾಮಿಪೂರ್ವಾಯಾದಿಶಿಕೋಳತ್ತೂರಲುತ್ಪನೂರಮುಕ್ತಾಟಲಅರುಣೋನ್ನತಭೂಮಿಸಮೀಪೇಅರ್ಧಚಂದ್ರಾ
40 ಕಾರದಕೋಳಅಲ್ಲಿಂದಂತೆಕಲುಮೋರ್ಯ್ಯೂರಮಾಳಸಮೂಹಂಅಲ್ಲಿಂದ ತೆಂಕಲುಬಿದಿರೂರ
41 (ರ) ತೊರೆವೊಂದುಕೂಡಿದಪೆಯಿನಕೇರೆಯಜಯಾಶಯಂಅಲ್ಲಿಂದಪಡುಮಲಾಅರುಣಾಪಾಪಾಣ
42 ಪಚ್ಚುಗುಹಿತೋನ್ನತಭೂಮಿಅಲ್ಲಿಂದ ಪಡುಮಲನ್ನತಭೂಮಿಪಕ್ಷಿ ಮಃಪೂವದಬಾಲಚಂದ್ರಾಕಾ
43 ರದಕೋಳದಸಮೀಪದಸಂಚರಿವಳ್ಳ ಅಲ್ಲಿಂದಂತೆಕಪಡಮಲುಉತ್ತನೂರತೋಂಡಾಲದಮುಕ್ತಾಟಲ
44 ಮಣ್ಣೊರಡಿಯೀದೇವಮಿಃಪದಕಣ್ವಯಿ ಅಲ್ಲಿಂದಪಡುಮಲಾಕೊಂಡಾಲದವೋಲೆಯೊರ

(4ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)

- 45 ಸಂದಿಯಲಾಮಣ್ಣೊರಡಿಅಲ್ಲಿಂದಬಡಗಲುಮುಂತಾಗಿವರಿದಸಂಚರಿವಳ್ಳಬಾಲಚಂದ್ರಾಕಾ
46 ರದಕೋಳಅಲ್ಲಿಂದಬಡಗಲುಪೊಳೆಯೂರತೋಜಿಯುದಕನಿಘಾತೇಅಲ್ಲಿಂದಬಡಗ
47 ಉ ಅರ್ಧಚಂದ್ರಾಕಾರದಕೋಳಅಲ್ಲಿಂದಬಡಗಲುಪೂರ್ವಾಯೂಬಿದಿರೂರದಾಸನೂರಮು
48 ಕ್ಕಾಟಸಂಧಿಯಲನ್ನತಭೂಮಿಯದೇವಚೆನ್ನೆಲ್ಲಕೋಳಂ ಅಲ್ಲಿಂದಮೂಡಲುಬಾಲಚಂದ್ರೋ
49 ಪಮಾನದಕೋಳಅಲ್ಲಿಂದಮೂಡಲುದಾಸನೂರಕಪಿಯಿಕೆಟ್ಟಯಲಸ್ವಲ್ಪನ್ನದಿಜಲಾಶ
50 ಯೇಅಲ್ಲಿಂದಮೂಡಲವಿಷಮಸ್ಥಳದಪಲ್ವಲೋದಕಂಅಲ್ಲಿಂದಮೂಡಲುದಾಸನೂರಕೋಳತ್ತೂ
51 ರ ಮುಕ್ತಾಟಲ ಮಣ್ಣೊರಡಿಅಲ್ಲಿಂದಂತೆಕಲುಶಿಲಾಸ್ಥಳಂಅಲ್ಲಿಂದಂತೆಕಮೂಡಲೆಅರ್ಧಚಂದ್ರಾ

(5ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)

- 52 ಕಾರದಕೋಳಂಅಲ್ಲಿಂದಂತೆಕಲುಬಾಲಚಂದ್ರಾಕಾರದಕೋಳಅಲ್ಲಿಂದಂತೆಕಲುಪಕ್ಷಿ ಮಃಪೂರ್ವದ
53 ಕೋಳತ್ತೂರಸೀಮೆಯುಉತ್ತನೂರಸೀಮೆಯಮುಕ್ತಾಟಲಅರುಣಸ್ಥಲದಅರ್ಧಚಂದ್ರಾಕಾರದ
54 ಕೋಳದಿಂದಿರೂರಸೀಮಾಸಂಧಿಸಾತೇಹಿರಣ್ಯಮೇಕಂಗಳಮೇಕಂಭೂಮ್ಯಾಮು
55 ಪೈಕಂಅಂಕುರಂಹರನ್ನನರಕಂಅಶ್ವೋತಿಯಾವದಾಭೂತಸಂಪದಂ | ಬಹುಭಿವ್ವಸುಧಾ
56 ದತ್ತಾರಾಜಭಿಷ್ಣುಕರಾದಿಭಿಃ | ಯಸ್ಯಯಸ್ಯಯಥಾಭೂಮಿತಸ್ಯತಸ್ಯತದಾಫಲಂ |
57 ಸ್ಯದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತಿವಸುಧರಾ | ಪಷ್ಠಿವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಪ್ರಾಯಾಞ್ವಯ
58 ತೇಶ್ರೀಮಿಃಭೂವಿಕ್ರಮಗಂಗಳಭೂಪ್ರೀವಾಕ್ಯೇನತುಸಾಶ್ವತೇಗಂಗಳನಾರಾಯಣಾಬಾಯಾಲಿಖಿತ

(5ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)

- 59 ಮಿದಂಶಾಸಂ ಇತ್ಥಂಕೃತಃಸುಪತಿದಂಡಾಧಿಪೇನಇತ್ಥಂಕೃತಃಪಾರಿಶ್ವದಂಪಾಧಿಪೇನ
60 ಯಾವಶ್ಚಂದ್ರದಿವಾಕರಾತಾನತಿಸಾಶ್ವತೇಕೇಶಗೇಅಹಂಬಿದಿರೂರದ್ವಾಸ್ಯಾಮಿಗಂಗಳವಿಕ್ರಮ
61 ಭೂಭುಜಃ

(5ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)

- ²⁹ ಯೂಖಪ್ರಜ್ಞಾ ಪಿಶ್ಚು ರಿತಾಂಗುಷ್ಠ ಪದಯುತಮಿನೋನಯನಸುಭಗೇರಿಪ್ರಸ್ತಪತಿಗಣಾ
³⁰ ಶ್ವರಥಸರೋರುವನಲೋಕಸಮದ್ವಿರದತುರಗಾಂಜಾಹಣೋಪಭೀಸಮಾನನಿರತಿತಯ
³¹ ನಿಜಶರೇಶ್ರೀವಲ್ಲಭೇಸಕಲಪಾಣಾಟಪ್ರನ್ನಾಟಾದ್ಯನೇ ಕಜನಪತಾಧಿಪತಿಸುನೋವಿ
³² ನೀತಸ್ಯಭ್ರಾತಾಕಿವಕುಮಾರೇಶ್ರೀಮತ್ಪ್ರೌಢೀಕೋಗಣೈವ್ಯದ್ಧರಾಜಾಃ ರವಿಸೀತೇಅವನಿಮಹೇಂದ್ರವಿಖ್ಯಾ

(5ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)

- ³³ ತಪಾಪಾಟಪ್ರನ್ನಾಟಾದ್ಯನೇ ಕಜನಪತಾಧಿಪತಿಸ್ಯ ಧೀವೀಂಪರಪಾಲಯತಿಕೋಡುಗೂರ್ವಿಷಯೇ
³⁴ ಕೆಲ್ಲಿಪ್ರಸುಗೂರ್ವಾಮಗ್ರಾಮೇ ಜಿನಾಲಯಯವಸದಿಕಾಲಂಜಾತಿಕಾಲಂವೇಲವ್ಯಳುಂಕೋಲಿ
³⁵ ಗಂಢೇಶ್ವರಾಃ ಲುಂಕಗುಲದಾಪೋಲತ್ಪಟುವಳ್ಳುವೇಲುಂಪಿಠುಕಳೇಲುಂನಾಲು ತೋಟ್ಟಮುಮು
³⁶ ನೆತ್ತಾನಮುಂಚಂದ್ರಸೇನಾಚಾರ್ಯ ಕೇಳುರಪೂರ್ವಂಕೋಟ್ಟುರೇದಕೇಸಾಕ್ಷಿಕೋಟ್ಟಿ ಅರೂಕಾರೇಅಚುಕುಂ

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ಹುಣಸೂರು ತಾಲ್ಲೂಕು.

ಹುಣಸೂರು ತಾಲ್ಲೂಕು ಪಿರಿಯಾಪಟ್ಟಣದ ಹೋಬಳಿ ಪಿರಿಯಾಪಟ್ಟಣದ ಕೋಟೆಯ
 ಬಾಗಿಲಿನಲ್ಲಿ ದಕ್ಷಿಣಕ್ಕೆ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ.—2'—4" × 2'—3"

- ¹ ನಹ ನಂಜುಂಡರಾಜಯ .
² ನ ಪ ಸ
³ ನವಂ ಮಾಡಿಹನುಮಂಗಳಮಹ ಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ಬೆಸಲಾಪುರದಲ್ಲಿ ಉರಬಾಗಿಲಲ್ಲಿ ನಟ್ಟಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ.—7'—0" × 2'—6"

(1ನೆಯ ಪಟ್ಟಿ)

- ¹ | ಸ್ವಸ್ತಿ || ಶ್ರೀಮದಸಮಮಿಸಾರುತುಂಗಬಳವನವಳು
² ದೇವವೀರಗವನನುಂಬಸಲವನಾಡಮನಣಿ
³ ದೇವನುಂ . . . ಕಾಳಗಮಾಡಿಗೊಣ್ಣ ತುಳು

(2ನೆಯ ಪಟ್ಟಿ)

- ⁴ ಕಾದಿ ರ ವಣ್ಣ . . . ದೇವ
⁵ ದೇವ
⁶ ನಿಲಿಸಿದವೀರಗಲ್ಲು

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ಚೆಲ್ಲುವ ಹೋಬಳಿ ಕಲ್ಲಹಳ್ಳಿಯಲ್ಲಿರುವ ಜಿನಬಸ್ತಿಯಲ್ಲಿ ಜಿನ ವಿಗ್ರಹದ ಪಾದ
 ಪೀಠದಲ್ಲಿ ಬರೆದಿರುವುದು.

- ¹ ಸ್ವಸ್ತಿಶ್ರೀಮೂಲಸಂಗದೇಸಿಗಣಪ್ರಸ್ತಕನತ್ಸಕುಂಡಕುಂದಾನ್ವವಾಯಂ ಶ್ರೀಜಯದೇವಭ
² ಟ್ಟುಕದೇವಪ್ರಿಯಸಿಸ್ಯುಶ್ರೀಅನಂತವೀರ್ಯದೇವಪ್ರಿಯಗುಪ್ತ ಗಳುಜೀಯ
³ ಗೌಡಮಲ್ಲಿಗೌಡನಮಗಮುದಿ ಗೌಡನಮಗರಾಯ
⁴ ಗೌಡಮಾಡಿಸಿದಆದಿಪರಮೇಶ್ವರಪ್ರತಿಮಸ್ತುರಮುಂಗಳಮ
⁵ ಹಾಶ್ರೀಶ್ರೀಶ್ರೀರವಾರಿಬು ಪೋಜನಮಗರವಾರಿನಾಗೋಜಮಾಡಿದ

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ಅದೇ ಹೋಬಳಿ ಕಲ್ಲಹಳ್ಳಿಯ ದಕ್ಷಿಣಕ್ಕೆ ಕೆರೆಗೆ ಪೂರ್ವ ಬಸವಯ್ಯನ ಹೊಲದಲ್ಲಿರುವ ಬರಳು ಕಲ್ಲು.
 ಸುತ್ತಳತೆ—10ಅಡಿ—ವ್ಯಾಸ 3¼ ಅಡಿ.

- | | |
|--|--|
| ¹ ಸ್ವಸ್ತಿ ಸಮಸ್ತಪ್ರಶಸ್ತಿ ಸಹಿತಂ | ⁴ ದಂದು ಶಿವಮಾರಗಾವಡ |
| ² ಶಕಕಾಲರ್ಗಸಂದಿಂಬಳಿಕ | ⁵ ಗಾಣಕಲ್ಲುಕಂಬ |
| ³ ಆಂಗಿರಸಂವತ್ಸರದಕಾರ್ತಿಕ | ⁶ ಮಗಮಾರಗ |

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ಅದೇ ತಾಲ್ಲೂಕು ಕಲ್ಲಹಳ್ಳಿಯಲ್ಲಿ ಬಸವರಾಜ ಅರಸಿನವರ ವೆಶದಲ್ಲಿ ಚಂಗಾಳ್ವರಾಯನ ತಾಮ್ರಶಾಸನ.

- ¹ ಶುಭಮಸ್ತು
² ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾವೋಘಲಾಞನಂ | ಜೇಯಾ

- 3 ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಥಾನಾಸಂಚಿನಶಾಸನಂ || ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯು
4 ದಯಾಲಿವಾಹನಕವರುಷರ್ಗಸಂಧುವರ್ತಿಸುವರ್ವಜಿ
5 ತುಂವತ್ಸರದಮಾಘಶುಂಖೊಹರಿತ್ಸಗೋತ್ರಾಶ್ಯಲಾಯನ
6 ಸೂತ್ರರುಕ್ಯಾಖಾಯದುಮಂಶದಶ್ರೀಮನ್ಮಹಾರಾಜಮಂಡಲಿಕಮಂ
7 ಡಲೇಶ್ವರಕುಲೋತ್ತಂಗವಿಕ್ರಮರಾಯರಕೋಮಾರರಾವ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾ
8 ಜರಾಜಪರಮೇಶ್ವರಶ್ರೀವೀರಪ್ರತಾಪಚೂಡಗಾಳರಾಯರುಭಾರದವ್ಯ
9 ಜಗೋತ್ರಾಶ್ಯಲಾಯನಸೂತ್ರರುಕ್ಯಾಖಾಪ್ಯವಧಾನಸೋಮನಾಥ
10 ದೀಕ್ಷಿತರಮಕ್ಕಳು ನಾರಶಿಖಟ್ಟರಗೆಬರೆಕಿ ಕೊಟ್ಟತಾಂಬ್ರದಶಾಸನ
11 ಕ್ರಮವೆಂದರೆ | ನಮ್ಮಸಿಂಗಪಟ್ಟಸ್ಥಳದವೀರಾಂಬುಧಿಯನ್ನು
12 ನಿಮಗೆಸಹಿರಣ್ಣೋದಕದಾನಧಾನಧಾರಾಪೂರ್ವಕಕೊಟ್ಟವಾದಕಾರಣ
13 ವೀರಾಂಬುಧಿಯಚತುಸೀಮೆವಳಗಣಿಸಿಧನಿಕ್ಷೇಪಜಲವಿಷ್ಣುಅಕ್ಷಿ
14 ಆಗಾಮಿಸಿದ್ಧಸಾಧ್ಯಗಳೆಂಬಅಪ್ಪಭೋಗತೇಜತೇಜಸ್ವಿವ್ಯುಗಳನ್ನುನಿಮ್ಮ
15 ಪುತ್ರಪೌತ್ರಪಾರಂಪರ್ಯವಾಗಿಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಗಳಾಗಿಮುಖದಲ್ಲಿ
16 ಅನುಭವಿಸಿಯಿರಿಯಂದುಹತ್ತುಗೋತ್ರಾಶ್ಯಲಾಯನ
17 ಸೂತ್ರರುಕ್ಯಾಖೆಯದುಮಂಶದಶ್ರೀಮನ್ಮಹಾರಾಜಮಂಡಲಿಕಮಂಡಲೇಶ್ವರ
18 ಕುಲೋತ್ತಂಗಚೂಡಗಾಳರಾಯರುಬರೆಕಿಕೊಟ್ಟತಾಂಬ್ರದಶಾಸನ ||

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ಅದೇ ಕಲ್ಲಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣಕ್ಕೆ ಕನ್ನಿನೂರು ರಸ್ತೆ ಪಕ್ಕದಲ್ಲಿ ಬಿದ್ದಿರುವ ಗಾಣದ ಕಲ್ಲು.

(ಕಲ್ಲು ಅರ್ಧಕ್ಕೆ ಸೀಳಿ ಒಂದು ಹೋಳು ಮಾತ್ರ ಇದೆ.)

- | | |
|--------------------------|------------------------|
| 1 ರೌದ್ರಸಂ | 6 ಉಡರಬೋಜಗ |
| 2 ದಿ | 7 . . ಉಡರಕಾಯಲಿಗಾ |
| 3 ದಿಯಾಮಾ | 8 ಸಂ ಕಯ್ಯುಕೋ |
| 4 . ಡವ | 9 . ಮಯೋಜನಮಗಮಾ |
| 5 ಕೋ | |

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ಅದೇ ತಾಲ್ಲೂಕು ಚಿಬ್ಬಂದದ ಹೋಬಳಿ ಕಂಪಲಾಪುರದಲ್ಲಿ ಸಂತೆಮಾಳದಲ್ಲಿ ಅರಳಿಗಿಡದ ಕೆಳಗಡೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—6'—6" × 3'—0"

- | | |
|-------------------------------------|--------------------------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀಅನನಾಟನಾಣ್ಣಾ ಪುಣ್ಣ ಕಾಳಗ | (2ನೆಯ ಪಟ್ಟಿ) 5 ಎಗೆ |
| ಯನಮಗಕಾಟಗಾಪುಣ್ಣ ಸಿತನಗಾಪುಣ್ಣ ತ | (3ನೆಯ ಪಟ್ಟಿ) 6 ಅಣವನ ಆಗಬ್ರಹ |
| 3 ಜಕಯಗಾಪುಣ್ಣ ನ . . . ಯುಜಗಯ | 7 ಆ ಎಚ್ಚಾಡಿಆ |
| 4 ವೀರಗಾಪುಣ್ಣ ದನಗಯ | 8 ಗಿದರದಟರ |

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ಅದೇ ಹೋಬಳಿ ಕಿರಂಗೂರು ಗ್ರಾಮಕ್ಕೆ ಆಗ್ನೇಯದಲ್ಲಿ ಹೊಲಗಟ್ಟಿ ಗದ್ದೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ.—4'—4" × 1'—6"

(ಮೂರು ಪಕ್ಕಗಳಲ್ಲಿಯೂ ಬರೆದಿದೆ.)

(1ನೆಯ ಪಕ್ಕ)

- 1 ಸ್ವಸ್ತಿಶ್ರೀಸಕವರಿಪ
- 2 ಂಂತ್ರಿಅಂಗಿರಸಂವತ್ಸರದ
- 3 ಸೂರ್ಯಗ್ರಾಣದನ್ದು
- 4 ಚಂಗಾಳ್ವದೇವರುಮರಿ
- 5 ಯಪಗ್ಗೇಡಹಿಟ್ಟವ
- 6 ಯುನುಹಿಟ್ಟವಿಸ್ವ
- 7 ರದವಗ್ಗೇಆಹಾರದಾ
- 8 ನಿಯಬಹವಾಡಲಾ

(2ನೆಯ ಪಕ್ಕ)

- 9 ಗಿಮೂಡಲಾವ
- 10 ಬರಬಯಲ
- 11 ಬೂವಿಐಯ್ಯ

12 ತ್ತುಕಣ್ಣಗ

13 ಗದೆಯಧಾ

14 ರಾಪ್ಪಾವ್ಯಕವಾ

15 ಗಿಕ್ಕೊಟ್ಟರು ಈ

16 ಭೂಮಿಗೆ ಆ

17 ರುಅಳಿಹದ

18 ರಪ್ಪೊಡೆ

(3ನೆಯ ಪಕ್ಕ)

19 ಗಂಗೆಯಲುಬಾಣರಾಸಿ

20 ಯಲುಬ್ರಾಹ್ಮಣರುಮ ಕ

21 ಪಲೆಯುಮ ಕೊನ್ನ ಬಹ್ವಾತಿ

22 ಯಲುಹೋಹರು

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ವೈಸೂರು ರಿಟೈರ್ಡ್ ಸಿಟಿ ಮ್ಯಾಜಿಸ್ಟ್ರೇಟರಾದ ಬಸವಾರಾಧ್ಯರ ವಶದಲ್ಲಿದ್ದ ಗಂಗರಾಜ ಮಾಧವವರ್ಮನ
ತಾಮ್ರಶಾಸನ.

ಪ್ರಮಾಣ.—7½" × 2½"

ಮೂರು ಹಲಗೆಗಳು (ಆನೆಯ ಮುದ್ರೆ)

(ಬಹಳವಾಗಿ ಸವೆದುಹೋಗಿ ಜೀರ್ಣವಾಗಿದೆ ಮೂಲೆಗಳು ಬಡೆದು ಹೋಗಿವೆ.)

ಹಳಗನ್ನಡಕ್ಷರ

Ib.

- ¹ [ಜೆತ] ವೃಗವತಾಶ್ರೀಮಜ್ಜಾಹ್ನವೇಯಕುಲಾಮಲವೈವಾಂವಭಾಸನಭಾಸ್ಕರಸ್ಯ
- ² ನಾನಾಶಾಸ್ತ್ರೋತ್ಕರಸದ್ಭಾವಾಧಿಗಮಪ್ರಣೀತಮತಿವಿಶೇಷಸ್ಯ ಆನೇಕಯುದ್ಧವಿಜಯೋಪ
- ³ ಲಬ್ಧಪ್ರಥಿತಪೃಥುಕ್ರಿಯಶಃ ವಿವಿಧರಾಜಸಮ್ಮತ್ಸಮದಾಚಾರವಿನಯಹೇತುಭೂತಸ್ಯ
- ⁴ ಕಾಣ್ವಾಯನಸಗೋತ್ರಸ್ಯಶ್ರೀಮತ್ಕ್ರೋಗಣಿವಮ್ವ್ಯಧರ್ಮಮಹಾರಾಜಸ್ಯ
- ⁵ [ಪು] ತ್ರೇಣಕಮೃತ್ಪ್ರಜಾಪಾಲನಮಾತ್ರಾಧಿಗತರಾಜ್ಯಪ್ರಯೋಜನೇನ

IIa.

- ⁶ ಬಹುವಿಧಶಾಸ್ತ್ರೋತ್ಕರಗತವಿದ್ವತ್ಕವಿಕಂಞ್ಚಾನನಿಕಪೋಪಲಭೋತೇನಸ್ವಭುಜವೀರ್ಯೋ
- ⁷ ತ್ವಾಟಿತಾವಗೃಹೀತಸ್ಯವಂಶಮಲಶ್ರೀಯಶಸಾಹೇವದ್ವಿಜಗುರುಪೂಜ
- ⁸ ನಪ್ರಾಣತಜನಾನು [ರ]ಕ್ತಪತಸ್ವಭಾವೇನಪ್ರಾಣಯಮದುಪಗೃಹೀತ
- ⁹ ಪ್ರವಿಭಕ್ತಭಕ್ತಭೃತ್ಯಜನೇನಸೋಪನಿಷತ್ಸ್ಯ ಸೀತಿಕಾಸ್ತಸ್ಯ

IIb.

- ¹⁰ ವಕ್ತ್ರಪ್ರಯೋಕ್ತೃಕುಶಲಿನ ಪ್ರಕೃತ್ಯನ್ವಯವಿಶುದ್ಧೇನಜಾಹ್ನವೇಯಾನಾಮ್ನಾಹಾಧಿರಾ
- ¹¹ ಜೇನಶ್ರೀಮಾಧವವರ್ಮಾಣಾಭರದ್ವಜಸಗೋತ್ರಾಯ ತೈತ್ತಿರೀಯಚರಣಾಯ
- ¹² ನಾಗಶರ್ಮಾಣಕುಲುಬ್ಧಿಜೈರಾಜೈಗಿರಿನಗರಸ್ಯೋತ್ತರಪಾರ್ಶ್ವೇಕಣ್ಣ ಸಲಂ
- ¹³ ಗ್ರಾಮಪನೀಯಪಾತಂ ಸದಕ್ಷಿಣಂಬುಹ್ಯದೇಯಸಮಯೇನಾತ್ಮನಿಶ್ರೀಯಸಾತ್ಥಂ
- ¹⁴ ಕಾತ್ತಿರಕಪೂರ್ಣಮಾಸ್ಯಾಸ್ಪತ್ತಃ ಏತದೇವಂವಿದಿತಾಸ್ವೋಸ್ಯಾಭಿರಕ್ಷಿತಾಸತ
- ¹⁵ ತ್ಥಲಭಾಗ್ಭವತಿಯೋಸ್ಯಾಭಿಕರ್ತಾಸ ಪಂಚ ಮಹಾಪಾತಕಸಂಯುಕ್ತೋಭವತಿ

IIIa.

- ¹⁶ [ಅಖ] ಚಮನಗೀತಾಶ್ಲೋಕ ಬಹುಭಿರ್ವಸುಧಾಭುಕ್ತಾರಾಜಭಿಸ್ಸಗರಾದಿಭಿಃಯಸ್ಯಯಸ್ಯ
- ¹⁷ ಯದಾಭೂಮಿಸ್ತಸ್ಯತಸ್ಯತದಾಫಲಂ ಸ್ವದತ್ತಾನ್ಪುರದತ್ತಾಂವಯೋಹರೇತವಸುಂಧರಾಂ |
- ¹⁸ ಪಷ್ಠಿವರ್ಷಸಹಸ್ರಾಣಿಘೋರೇತವಸಿಪಚ್ಯತೇ | ಸ್ವದಾತುಂಸುಮಹಚ್ಛಕ್ಯುಂಃಖಮನ್ಯಾ
- ¹⁹ ತ್ಥಪಾಲನಂದಾನಂವಾಪಾಲನಂವೇತಿದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲ[ನ] ಸಿತಿ
- ²⁰ ಪ್ರವರ್ಧನವಿಪುಲೈಶ್ವರ್ಯಸ್ಯಸಮ್ಯತ್ಸರೇನವಮೇಕಾತ್ತಿರಕಕುಕ್ಲಪಕ್ಷ
- ²¹ [ದ್ರಾ] ದಶ್ಯಾಂಸರ್ವರಹಸ್ಯಾಧಿಕ್ಯತೇನಸೋಮರ್ಮಣಾಲಿಖಿತೇಯಂತಾಮ್ರಪಟ್ಟಕಾ

ತುಂಕೂರ್ ಡಿಸ್ಟ್ರಿಕ್ಟ್‌ನ ಶಾಸನಗಳು.

ತುಂಕೂರ್ ತಾಲ್ಲೂಕು.

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ಕೋರಾಹೋಬಳ ತಿಮ್ಮ ನಾಯನವಳ್ಳಿ ಚಿಕ್ಕ ಬಡೇಸಾಬಿ ಹೊಲದಲ್ಲಿ ಬಂಡೆಮೇಲೆ.

ಪ್ರಮಾಣ.—2'-3"x6'-3"

- 1 ಸ್ವಸ್ತಿಶ್ರೀಮಹಾಮಂಡಲೇಶ್ವರಅರಿಯವಿಭಾಡಭಾಷೆಗೆತಸ್ವನರಾಯ
- 2 ರಗಂಡಮೂವರುರಾಯರಗಂಡಪೂರ್ವಪಕ್ಷಿ ಮದಕ್ಷಿಣಸಮುದ್ರಾಧಿಪತಿರಾಜಾಧಿ
- 3 ರಾಜರಾಜಪರಮೇಶ್ವರಶ್ರೀವೀರಪ್ರತಾಪವಿಜಯದೇವರಸರಕುಮಾರರುದೇವರಾಯಮಹಾರಾ
- 4 ಯರಂಪಿತುವೀರಾಚ್ಯಂಗಯಿಲುತ್ತಿ . . . ೧೩೫೧ ಸಕಪರ್ವಕಸಲುಪಸುಮ್ಯಸಂವತ್ಸರದ
- 5 ದ್ವಿತೀಯಭಾದ್ರಪದ ಸು ೧೫ ಸೊಲುಚಂದ್ರಗ್ರಹಣಪುಣ್ಯಕಾಲದಲುಶ್ರೀಮಹಾ
- 6 ಮೇದಿನೀವೀರಗಂಡಚಿಕ್ಕ ಬಲ್ಲಯನಾಯಕರಮಕ್ಕಳುಬಯನಾಯಕರುಮಾಣಿಕೇಸ್ವರದೇವರಿಗೆ
- 7 ಕೊಟ್ಟವಿಜಯಪುರಗ್ರಾಮ

(ಮುಂದೆಚಿಕ್ಕ ಎದ್ದುಹೋಗಿದೆ)

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ಅದೇಹೋಬಳ ಬ್ರಹ್ಮಸಮುದ್ರದ ಎಲ್ಲೆಯಲ್ಲಿ ಸರ್ಕಾರಿ ಖರಾಬ್ ಜಮೀನಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು.

ಪ್ರಮಾಣ.—5'-6"x2'-6"

- 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನವಿಖ್ಯಾತ
- 2 ಮಹಾಮಂಡಲೇಶ್ವರ
- 3 ಶ್ರೀಮತುನಾಯಕವಂಶಶಿಖಾಪುಣಿ
- 4 ಶ್ರೀಮತುಶ್ರೀರಾಮಸಾಮಿನಾಯನಾಯ
- 5 ಲೋಕ
- 6 ನಿಲಿದಕಲ್ಲು ಶ್ರೀಶ್ರೀ

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ಅದೇಹೋಬಳ ಕೋರಾಗ್ರಾಮದ ಕಸಬೆಯಲ್ಲಿ ಶಿವಗಂಗೆ ಹುಚ್ಚಪ್ಪನವರ ಮಕ್ಕಳು ಗುಬ್ಬಣ್ಣ ಸೆಟ್ಟರ
ವಶದಲ್ಲಿದ್ದ ಕದಂಬರಾಜ ವಿಘ್ನ ವರ್ಮನ ತಾಮ್ರಶಾಸನ.

(3 ಹಲಗೆ-ಉಂಗುರದಮೊಹರಿವೆ-ಮೊಹರು ಸ್ಪಷ್ಟವಿಲ್ಲ)

ಹಳಗನ್ನಡಪಠ

I b.

- 1 ಸ್ವಸ್ತಿ || ಚಿತಂಭಗವತಾತೇನವಿಘ್ನ ನಾಯಸ್ಯವಕ್ಷಸಿಶ್ರೀಸ್ವಯಂಭೂತಿದೇವಶ
- 2 ನಾಭಿಸದೇಹಿತಾಮಹಾಸ್ವಾಮಿಮಹಾಸೇನಮಾತೃಗಣಾನುಧ್ಯತಾಭಿಷಿಕ್ತಾನಾಂ
- 3 ಮಾನವ್ಯಸಗೋತ್ರಾಣಾಂಹಾರಿತೀಪುತ್ರಾಣಾಂಪ್ರತಿಕ್ಯತಸ್ವಾಧ್ಯಾಯಚರ್ಚಾರ್
- 4 ಪಾರಗಾ [ಣಾ] ಮಹದವ್ಯಾ ನಾಮೇವುರಪ್ರತಿಬಿಂಬಸ್ಯ ಅಶ್ವಮೇಧಯಾಜಿನಃ

II a.

- 5 ಶ್ರೀಕೃಷ್ಣ ವರ್ಮ ಮಹಾರಾಜಸ್ಯಜೈವ್ಯಪ್ರಿಯತನಯೇನ ಅನೇಕಸಮರಸಂಕಟೋಪ
- 6 ಲಬ್ಧವಿಜಯೇನಸರ್ವಶಾಸ್ತ್ರ ಕಲಾಪಾರಗೇಣಸಮ್ಯಕ್ಪ್ರಜಾಪಾಲನದ
- 7 ಕ್ಷೇಣಸತ್ಯಸನ್ನೇನಪರಮಬ್ರಹ್ಮಣ್ಯೇನಶಾಸ್ತ್ರವರಮಹಾರಾಜ
- 8 ಪಲ್ಲವೇಂದ್ರಾಭಿಷಿಕ್ತೇನಶ್ರೀವಿಘ್ನ ವರ್ಮ ಮಹಾರಾಜೇನಕೂಡಲಾರಾಧಿಸ್ತಾನೇ
- 9 ಆತ್ಮನಷ್ಟ್ರವರ್ಧಮಾನವಿಜಯಸಂವತ್ಸರೇಪುಣ್ಯ ಮೇಕಾರ್ತಿ ಕಪಾರ್ಣಮಾಸ್ಯಾಮ್

II b.

- 10 ಆತ್ಮನಿಶ್ಚೇಯಸಾತ್ಥವಮೊದಿರಾಣಾಮಗೌತಮಸಗೋತ್ರಾಯಶುಕ್ಲ
- 11 ಯಜುರ್ವಿದೇಅಭಿಜನಸಂಪನ್ನಾಯಮಹಿಪವಿಷಯೇಹೆಬ್ಬಗುಪ್ತಮ
- 12 ಸಾಂಪ್ರಪಲ್ಲಿಜಾರಿಪಾಟನ ಬ್ರಹ್ಮ ತಃಸದಕ್ಷಿಣಃಸಪಾಸೀಯಪಾತಃ

III a.

- 13 ಅದಣ್ಣವಿಪ್ರಕರಾಬಾಧಃಬವ್ಯಾದೇಯನ್ಯಾಯೇನ ಅಗ್ರಪಾರೋದತ್ತಃ
- 14 ಉಕ್ತಂ || ಪುಣ್ಯ ಮಹಾಪಾತಕಸಂಯುಕ್ತೋಭವತಿ ||

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ಅದೇ ತಾಲ್ಲೂಕು ಜಿಲ್ಲೆಯ ಗ್ರಾಮದಲ್ಲಿರುವ ರಂಗಾಭಟ್ಟರ ವೆಶದಲ್ಲಿಯೆ ತಾಮ್ರಶಾಸನ.

(ಮೂರುಹಲಗೆಗಳು. ನಾಗರಾಕ್ಷರ. ಉಗುರವರಾಹಮುದೈ)

ಮೊಹರಿನಲ್ಲಿರುವುದು.—1 ವರಾಹ, 1 ಸೂರ್ಯ, 1 ಚಂದ್ರ, 1 ಕತ್ತಿ.

ಪ್ರತಿಯೊಂದುಹಲಗೆಯ ಉದ್ದ 10", ಅಗಲ 5 1/2", ದಪ್ಪ 1 1/8"

ಉಗುರದಸುತ್ತಳತೆ—9" ವ್ಯಾಸ (ಒಳಗೆ) 2" ಹೊರಗೆ 2 1/2"

ಮುದ್ರೆಯಸುತ್ತಳತೆ—5", ವ್ಯಾಸ 1 1/2", ದಪ್ಪ 1/8".

(1ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)

- 1 ಶ್ರೀಗಣಾಧಿಪತಯೇನಮಃ | ಅಪ್ಯಾದವ್ಯಾಹತೈಶ್ವರ್ಯಕಾರಣೋವಾರಣಾನಮಃ |
- 2 ವರದಸ್ತು ಪ್ರತಿಮಿರಮಿಹರೋಹರನಂದನಃ | ಶ್ರೀವತ್ಸನಾದಿವರಾಹೋಯು
- 3 ಶ್ರಿಯಾಂಶಿತಭೂಯಸೀ | ಗಾಢಮಾಲಿಂಗಿತಾಯೇನಮೇದಿನೀಮೋದತೇಸದಾ |
- 4 ಅಸ್ತಿ ಕಾಸ್ತು ಭಕ್ತಲ್ಪದ್ರುಕಾಮಧೇನುಸಹೋದರಃ | ರಮಾನುಜಸುಧಾನಾಥಃ
- 5 ಕ್ಷೀರಸಾಗರಸಂಭವಃ | ಉದಭೂವನ್ವಯೇ ತಸ್ಯಯದನಾಮಾಮಹೀಪತಿಃ | ಪಾ
- 6 ಲಿತಯತ್ಪು ಲಿನೇನವಾಸುದೇವೇನಭೂತಲಂ | ಅಭೂದಸ್ಯಕುಲೇಶ್ರೀಮಾನಭಂಗುರ
- 7 ಗುಣೋದಯಃ | ಅಪಾಸ್ತುಮರಿತಾಸಂಗಸಂಗಮೋನಾಮುಭೂಪತಿಃ | ದಿಕ್ಪರಿಂದ್ರ
- 8 ಧುರಾಧಾರದಕ್ಷಿಣಸ್ಕಂಧಬಂಧುರಃ | ಬುಕ್ಕರಾಯಸ್ತುತಃಶ್ರೀಮಾನಾಸೀದಾ
- 9 ಹವಕರ್ಕಶಃ | ಅಹಿನಿಭೋಗಸಂಸಕ್ತಿಸ್ತುರಾಜಶಿಖಾಮಣಿಃ | ಗೋಪ್ತಾಹ
- 10 ರಹರಂಗೌರ್ಯಾಂಕುಮಾರಮುದವದಯತ | ಶಿಷ್ಯಾಸ್ತುಪಕ್ಷತೋಯಸ್ಯದುಷ್ಪಾನಮಿ
- 11 ನಿಗೃಹ್ಯತಃ | ಲಬ್ಧಾಭೈರ್ವಿಮುಷಾಂಸಾರ್ಥೈಶ್ಚಾಪ್ಸಾರಹರಿಹರಾತ್ಮತಾ | ತಸ್ಯಮೇ
- 12 ಲಾಂಬಿಕಾಜಾನೇ (ರು)ದಭೂದುನ್ನತೋಗುಣೈಃ | ಪ್ರತಾಪದೇವರಾಯಾಬ್ಜಃಪುತ್ರಃಸುತ್ರಾಮವಿ
- 13 ಕ್ರಮಃ | ತಸ್ಯವೇಮಾಂಬಿಕಾಭರ್ತುಸ್ತನಯೋವಿನಯೋನ್ನತಃ | ವಿದ್ಯಾವಿನಯವಿಜ್ಞಾ
- 14 ನನಿಧಿರ್ವಿಜಯಭೂಪತಿಃ | ತಸ್ಯನಾರಾಯಣೇವೇವ್ಯಾಂಪ್ರಾಮರಾಸೀದ್ವ
- 15 ರಾಸದಃ | ಪ್ರಾಥಮಪ್ರತಾಪವಿಭವೋದೇವರಾಯಮಹೀಪತಿಃ | ತಸ್ಯಶ್ರೀ
- 16 ಲಮಮಾದೇವೀಭಾಯ್ಯಾಭೂಹತೇಪ್ರಿಯಾ | ಲಕ್ಷ್ಮೀರಮಮುರಾರಾತೇಃ
- 17 ಪಾರ್ವತೀವಮನಾಕಿನಃ | ತಯೋಃಪ್ರಾಚೀನಪುಣ್ಯಾನಾಂಪರಿಪಾಕ
- 18 ವಿಶೇಷತಃ | ತಸ್ಮಾತ್ತ್ರಿಯಂಬಕಃಸಾಕ್ಷಾತ್ಪು ಮಾರಾಸಮಜಾಯತ
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- 20 ದೇವೇಂದ್ರೋರಾಜಾಭೂಜ್ವಗತೀಪತಿಃ | ರಾಜಾಧಿರಾಜಸ್ತೇಜಸ್ವೀಯೋ
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- 22 ಹಂಗರಾಖ | ವೈರಿಭೂಪತೀವೇತಂಚಂಡಬಂಡನಕೇಸರಿ | ಗಜಾಘಗಂ
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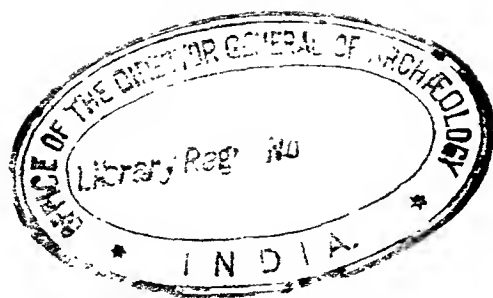
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